December 1941

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Merry Christmas ✡ Happy New Year

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Healing & Prosperity Thoughts

TO BE USED FROM

DECEMBER 20 to JANUARY 19

Healing: Jesus Christ and Holy Spirit now unite in restoring me to health and harmony.

Prosperity: The Spirit of plenty fills my mind and affairs and I see prosperity everywhere.

(For an explanation of these thoughts turn to page 68)

UNITY

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UNITY

Devoted to Christian Healing

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Gifts for the Christ

A STORY FOR CHRISTMAS

BY ZELIA M. WALTERS

THE WOMAN worked in her garden with the concentration of one upon whom many duties pressed. She tied the vine to a lattice, she uprooted a weed, she loosened the earth around plants. No steps were retraced, there was no lost motion. So intent was she on her task that she did not see the one who approached.

"Martha!" said a voice behind her.

She turned quickly. "Aram!" she said. "Back already?"

Then she stopped, her breath coming quick, her eyes opening wide. For a minute she could not speak. The man was smiling. He reached out his right arm, turning it this way and that. Then she whispered: "You saw the Healer? It is all true. You are well."

"Yes, I saw Him. As I was coming into the town I saw many people gathered on a hillside. And there farther up the hill a man sat on a rock talking to them and teaching them. The things He said! Martha, never

was such teaching as that. I put it down in my mind so that I could tell you all. When the teaching was done and the man arose, I saw some people pressing toward Him leading a blind man, and mindful of the stories that have been told in our village, I waited to see what would happen. I had not believed what the travelers kept telling us, and here in the presence of this man I could scarcely believe my own eyes. For after a few minutes the blind man came walking down the hill, his friends around him, and tears streaming over his cheeks as he kept saying: 'Now I can see! Now I can see!' And as I stood in wonder a stranger touched my shrunken arm and said, 'Go, ask Him to heal you.' I said, 'I have no money for a fee.' Then the stranger laughed and said, 'Go, friend, there is no fee.' "

"Oh, Aram!" cried Martha passionately, "I would sell myself into slavery to pay His fee."

"Peace, wife! There is no need. What the stranger said is true: the man asks no fee. Rich men come to Him and are healed, and I suppose they give Him precious gifts. But beggars come also, and they are healed though they have nothing to give. But I made my way up the hill in fear and trembling. When I got very close to Him He raised His head and looked at me. Then I was no longer afraid. People made way for me —you would not believe how kind the crowd about Him was—and soon I stood before Him. I said, 'Master, I entreat You to heal me.' He said, 'Believe ye that I am able to do this?'

"Before I hadn't been sure. I was just taking another chance, like some of the magic spells we have tried; but suddenly I was sure. And I cried, 'Yes, Master, I believe.' He said, 'According to your faith be it done unto you.' I looked down at my arm and it seemed

the same. Then I thought I would try to stretch it out, and it moved—out and upward. It was restored, strong like the other. And I fell at His feet crying; 'Lord, I am healed. I am a poor man with no gift to give You. What shall I render unto the Lord for all His benefits?'

"Martha, what do you think He said? No, you'd never guess. He said, 'Follow me.' Then there were others pressing about Him and I could ask no more questions. But I knew I must find out what He had meant. So I followed wherever He went the rest of that day and this morning, until He started on to the next town. I heard marvelous things, and once again I was near enough to speak with Him face to face. Then I asked Him to be our guest when He comes to our village—and He said He would come!"

Into Martha's eyes came the look of the housekeeper who fears her hospitality will not be sufficient.

"Oh, Aram! Perhaps that was not wise. If the tales we have heard are true He is entertained at sumptuous feasts in rich men's houses. I would fain give Him all, all. But what we have is so little."

"Have no fear, dear wife. You will not have any when you see Him. He knows what a poor man has. His own disciples told me that He was a poor carpenter's son. They said He sleeps often on the open hillside, that He eats the coarse bread of the poor and nothing else for many a meal. Perhaps He is rich now. I do not know. It is true He is a guest in rich men's houses. In the town where He healed me He was abiding with the richest citizen. And He was dressed in good apparel. But of this I am sure: He knows about poor men and what they can offer, and if He comes into our house He will accept whatever we may offer, and we shall be blessed."

"When will He come?" asked practical Martha.

"In about two weeks."

"We shall save the best of everything. We can do much in that time."

"Now with my arm well," said Aram, "I can help with our neighbors' harvests and earn some money. And you will no longer work in our garden and field. With the strength welling up in me I can do the work of ten men."

They turned toward the house, Martha leaning upon his strong right arm and feeling the wonder of the healing. In all the years that she had known Aram his arm had hung withered and useless from his shoulder, owing to an injury when he was a little child.

As Martha prepared supper she saw their sons approaching. They had been out pasturing the sheep in the wasteland beyond the small village. She waited, pleased as a child with the surprise in store for them. For Aram went out to meet them; swung the smaller boy up on his shoulder while the elder circled around him shouting questions.

"Did the magic potion cure you after all, Father?" cried Joash.

"Ah, no, my son, a better thing than that."

Then the story had to be told all over again as they sat at the evening meal.

"And we shall really see Him!" said little Simon.

"Yes," said his mother. "And remember, we must save the best of everything for His supper. We never can pay Him for what He has done for our father, but we will give Him our best."

Both boys began to plan. There was a splendid bunch of grapes ripening on the vine by the door. They would tie cloth over it so it should not be molested by

bird or insect. They would look for the fullest ears of corn out of which to grind new meal for His bread. They would water and tend the vegetables so that they might make a great growth. The good cheese that they had made would be ready just in time.

"If only I could find a gold piece on the road I'd give it to Him," said Joash.

"Or a jewel like the one the magistrate wears on his chain," said Simon.

"Nay, my sons, not wishes," said Aram smiling at them. "Those who wish are likely to give nothing. But we will work with our might and give what we may."

The days moved on swiftly. All the village had heard that the Healer was coming, and would be a guest at the home of the poor farmer Aram. Neighbors began to drop in to offer this or that possession for the great occasion. Maheel offered a woven blanket to cover the couch seat at the table. Abigail brought her fine linen to spread before Him at His place at the table. Tirzah, who was noted for her fine bread, begged leave to supply the bread for the day. Hillel stopped to say that he had the finest ripening figs he had ever raised; and might he offer them on the great day? So almost hourly it seemed someone stopped to offer help, and each one waited to gaze upon Aram's strong right arm and to hear again the story.

One day Ezra, the magistrate, and the rich man of the community, stopped at the door.

"I hear, Aram, that the man they call the Healer, the Teacher, will be a guest at your house?"

"Yes, sir," said Aram.

"Your house is small and poor. It will hardly be room enough for the man and those who attend Him. Would it not be better if you brought Him to my

house? I will give Him a feast in keeping with His fame. And you of course would come to the feast with Him."

Aram considered this and made an honest answer.

"Sir, the Master healed me, and I wished to show Him honor. I asked Him to come to my house, and He said He would come. I cannot think it would be the part of hospitality to take Him to another house."

Ezra's pompous air dropped from him. "Perhaps you are right," he said thoughtfully. "But will you let me send something for the supper?"

"With gratitude for your kindness," said Aram.

Now there was but one day more. Martha was scrubbing the small house so that every inch of it should shine. She had already washed all the garments for the family when the widow Asoba came in.

"I will help you clean the house," she said. "I have nothing to give for the supper, but I can offer the work of my hands."

"Asoba, I think He will know," said Martha. "Surely the love and kindness and help that have been poured out cannot be unknown to this man who reads the very thoughts of men's hearts."

So the two women worked, and the toil was so light that they laughed and sang until it was done. Then they noticed that everyone in the village was making his house clean. Children swept the street with brooms of twigs. Bigger boys carefully removed stones and smoothed rough places.

Even the shepherds in the hills had their part. They kept watch to see the party approaching, and they sent swift-footed boys to report that the guest was at hand.

Martha and Aram could see when the party entered the other end of the village. With their children they

waited at their own door. They saw the party stop at the inn, and then a little later Jesus came walking to their house alone. With beautiful courtesy He had left the disciples at the inn so that they should not overtax the capacity of a poor man's house.

But Jesus' courtesy was matched by that of the villagers. Everyone wanted to see Him. Many hoped to ask for some blessing, but as Aram and Martha went out to meet Him not another one appeared in the village street. Eager eyes watched from vantage points within the houses, but they would not clamor about His feet.

"Master, we welcome You to our house," said Aram.

"Peace be unto this house," said Jesus as He entered the door.

The boys, who had been carefully coached hastened up with basin water for the guest's refreshment. They approached Him with awe. But Martha who was putting food on the table noticed that the awe was soon gone. They had squatted down at His feet as He bathed His hands and face, and they were both laughing at something He had said. Martha felt a great surge of wonder. Why, this man who commanded the very wells of life liked children. He spoke their language. He made little jokes with them. She wanted to go and fall at His feet and say: "I did not understand. I thought You must be someone very dignified, distant, and stately. But You are one of us. I love You now that I know You."

The table was set outdoors in the grape arbor. For they had not known whether the Twelve would come, and the house would not have held so many. It would have been quite right if He had brought them,

she thought, for there was food to spare. And now she heard scurrying footsteps on the pavement outside. The neighbors were bringing their gifts for the feast. When she looked at the table she smiled. It was no longer a poor man's table. It was heaped with the best from all the small homes and farms. Would He laugh too when He and Aram sat down to that heaped-up table. For she herself would not sit with them; she would wait and serve.

When all was ready she signaled to Aram, and he conducted the guest to the table. The boys were allowed to sit on a bench near by so that they could see and hear their friend.

The guest did smile as He looked at the table, and He sent a look to Martha as if they shared a secret.

He bowed His head and gave thanks to the Father; and though a hundred people were near at hand the only sound to be heard was the breeze moving lightly through the leaves.

Martha passed food to Him, her heart swelling with thankfulness that the best treasures of the countryside were being placed before Him. When the meal was done He whispered a suggestion that only she and Aram heard. Why, that was like Him too.

She stepped past the screen of close-growing grapevines, where all the village had gathered. She summoned helpers from among them and soon sent baskets of food out to feed all the crowd. She saw hardly without wonder that the crippled beggar who sat at the crossroads was there, and even Ezra, the rich man, sat humbly on the hillock like the others.

"Neighbors," said Aram, "the Master bids you welcome to His presence this day."

They carried the comfortable bench covered with

the bright blanket out of the arbor so that the Master, sitting upon it, faced the villagers.

He thanked them first for the welcome they had given Him. Then His calm voice went out:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

They listened as the words of the new evangel poured from His lips. They did not know whether He spoke for minutes or hours. No one had even spoken such things before. Here were the very words of life being given to poor and common people. No one moved before He stood up to indicate that the sermon was over. Then they crowded around Him. Still they made no requests. They were thanking Him for the things He had said to them.

But Aram's heart leaped with an almost unbearable thrill when he saw Jesus beckon to the crippled beggar. Then a little later the beggar was walking away, his legs as straight and strong as a youth's. He saw Jesus take the sickly baby from Abigail's arms and a moment later return it, and now it sat up and smiled on its mother. One after another the "heavy laden" of the village came to Him, and they went away with the load lifted. It was strange how quiet the crowd was. With all the wonder and the joy, they moved softly and spoke in hushed voices. It was as if they knew they were standing in the courts of the kingdom of heaven.

At length they were all gone, and Aram opened the door and bowed for the guest to enter the house. For there was still one thing to be done. When the door had been shut, Aram, his wife, and his sons knelt before Jesus.

"Master, we have no riches to give You, so we give ourselves, all of ourselves. Do with us what You will. We desire only to serve You. Tell us the thing You want done, and if flesh and blood can compass it we will."

Still they knelt while the face of the Master, which seemed to glow with an inner light there in the dim room, brooded over them. Then Jesus spoke:

"Go forth, and preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers; freely ye have received, freely give."

"I, Lord," Aram trembled, "how can I do Your works? I am not an eloquent man. I am unlearned."

"Take no thought what ye shall speak; for it shall be given you in each hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you."

"Lord, I am unworthy."

"I have chosen you that ye should go and bring forth fruit. If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you."

When the Master and His disciples had departed from the village the door of Aram's house remained shut. The children accepted the great commission quite simply, already planning what they would do when they were older. But Aram and Martha were so shaken that they felt they could not yet face the neighbors.

Then a commotion arose in the village street; there was a sound of weeping and lamentation.

"Aram, come forth," cried Hillel, "and counsel this woman if there is anything that can be done."

"It is the call," said Martha.

But Aram went forth in fear and trembling.

There was a woman before his door, a stranger, gaunt, and travel stained. On a rude cart like an extended wheelbarrow lay a little creature of skin and bones. You could scarcely call it a child, so aged and pain worn was the shrunken face.

"What think you?" said Hillel. "If we take up the child and carry him we may overtake the Master. Only the child is like to die on the way, for death is looking over his shoulder even now. She had heard the Healer would be here today, and she started last night, walking all the time until now to bring the child to Him and alas, she is too late!"

"We surely could overtake Him," said Aram.

"Aram! Aram! Speak the word!" cried Martha.

For a moment there was silence as the humble man looked down the shining reaches of life with Jesus. If he took the child in his arms and ran after Jesus surely he could overtake Him and win healing. But if he did that, some great thing would slip out of his own hands. With clear sight he knew that not all men everywhere could run after the bodily presence of the Healer. There was another way, an even better way.

He drew in a sharp breath, looked heavenward, and said, "Lord, I believe; help thou mine unbelief." Then he turned his eyes to the child. "In the name of Jesus the Christ, arise healed of all thy sickness."

It seemed as if the whole world had stopped to watch this tremendous thing. The child ceased gasping. For a moment the people near by feared he was dead. But the next minute he sat up, raising himself slowly, gropingly. He looked at his mother and smiled, and his eyes looked clear and childlike.

"Mother, I am hungry," he said and got down from the cart. "Give me food."

Give Love

BY HELEN P. BAILEY

ALL THE LOVE there is in the world is an emanation of divine Spirit. It is an outpouring or expression of God's tender compassion, a tangible manifestation of His presence. Whoever expresses love releases this God principle; it is his privilege thus to become the messenger through whom the Father reveals Himself.

As you express love in its various aspects and degrees, according to the relationship that has caused it to become active—that is, in kindness, friendship, affection for kindred, and the altruism you bear the human race—you are giving God to the world; you are helping others to entertain His presence.

To the extent that your love is unselfish and is given freely with the sole purpose of benefiting all who receive it you are being used by God as a channel through which divine life may reach and nourish the multitudes.

Therefore be not indifferent in maintaining an attitude of good will, sympathy, tolerance, cheerfulness, nor fearful that in doing so you expose yourself to ingratitude and misunderstanding. God guides the outpouring of His divinity to the thirsty souls of His children and draws them by His love, which has flowed through you, into closer union with Himself by means of this sacred emotion.

Take an interest in everyone. Be sympathetic with their joys and their sorrows. Since the Christ makes no distinctions in His love, why should you? Of those

whom you contact in the external world, many may appear to be unworthy of any special effort in their behalf. Remember you have not been appointed their judge; your commission is "Feed my sheep." Endeavor to look beyond the antagonism of disordered minds and the dissatisfaction of sick or selfish personalities. Speak to the Christ who dwells within the body and to Him give your earnest co-operation. By directing thoughts of love to the inner self of another you aid in arousing and energizing his individuality, which increases as the mortal man conforms to spiritual law and adjustment.

You have learned that divine Spirit is everywhere present, that it permeates the universe through and through; also that it but awaits man's unwavering allegiance to pervade in like manner and complete with joy and abundance his life and environment. Your expression of love is God's opportunity to enter the heart of another. You should also give due regard to the fact that there is no one so demoralized but that deep within him is some instinctive response to natural affection; for his indwelling Christ has ever kept alive this spark of spirit which will in time be quickened, fanned into flame by the experiences of life. The conceptions of human emotions will also be purified and guided to their final consummation.

Consider not another's errors; they are his private affair, the markings of ignorance that he will later erase. When true brotherhood has come to rule in the heart, each person under the supervision of his Christ self will correct all imperfections.

Indeed be not concerned about anyone's faults except your own. As to your own mistakes, confess them to the Father, who will then indicate the means by

which you may overcome and expel each untrue thought from your consciousness. Instead of the false impression behold the sublime Truth, to which your misconceptions have blinded you both as concerns your own life and the lives of others. Hidden by each false belief there waits some inspiration that the Christ would unfold to strengthen the weary, to renew those who are discouraged.

Commit yourself to the ways of love, which is the great revealer. With the light of love illuming the thoughts, guiding the motives, purifying the emotions all the dark places along the way are dissipated. If some greed, jealousy, self-interest, bitterness lurks in the mortal mind, love will detect the intruder, and you may then employ corrective measures to overcome the undesirable tendency. Love sincerely, freely. Thus do you manifest God. Let God come forth in limitless supply.

Were there enough understanding souls to engage in sending out continuous streams of God's love, the nations of the earth would quickly be redeemed. War would cease, all animosity would be forgotten, and men would be joined in brotherhood and peace.

Love not only eradicates every evil from which mankind suffers but it also bestows every blessing. It heals every illness, it supplies every physical and material need, it imparts infinite wisdom. Whatever you desire, you will find it in love, for love is God.

All true adoration and devotion to God must include brotherhood and service to your fellow men. When love is thus generously bestowed, God's storehouse stands open so that you may not only supply your own requirements but may ever be able to share liberally with your neighbor and friend, with the pass-

ing stranger, and with all those who are drawn to seek your help in adjusting their difficulties.

Share unselfishly: first of God's love, as it is the most precious gift you have to offer. This greatest gift then opens the way and makes welcome all lesser blessings that you may be called to give.

You always have something to give. Whatever another person lacks, share your supply with him in the name of the Christ. Withhold not your hand in the fear that your resources are too limited to divide. "God . . . giveth the increase." There is always the invisible substance of Spirit flowing to you; have faith and courage to ask for and accept this gift of affluence.

Yet never pray for yourself alone but begin to share even as you approach the presence of your heavenly Father. You may even assist another to attain faith by joining with him in speaking the word that will raise his human faith to the consciousness of infinite faith. This method of aiding him is of greater value than your helping him to secure physical and material blessings. It acquaints him with the source of all good, the Father's ample store, whence he may consciously appropriate his supply.

You have indeed much to give. Just open your heart and consciousness to the immensity of your opportunity. Stretch forth your hand so that the Father's bounty may be distributed. Open your mouth so that His voice may be heard. Expand your mind so that His wisdom and understanding may inform and illumine the world.

A single grateful thought toward heaven is the most perfect prayer.—LESSING

Uncovering the Truth

BY FAITH GREGORY

There is nothing either good or bad, but thinking makes it so.

> The fault, dear Brutus, is not in our stars,
> But in ourselves, that we are underlings.

These words of Shakespeare and the great truth underlying them were recently brought vividly to my attention.

I received separate visits from two women who came to talk over their experiences in Truth. The first caller was much upset. She had been a student of Truth for some time, but her domestic affairs were badly tangled, her health had suffered on account of this continued discord, and she was very much discouraged. "I cannot understand," she wailed, "why I continually have so many difficulties. I am completely worn out trying to cope with them. I give time every day to the study of Truth, but I get so tired of having to deal with one problem after another. Things seem to get worse instead of better."

The other woman entered my room with a bright smile, looking as if she were just bubbling over with good news. She told of a problem in her home that was "working out beautifully." She dwelt not so much on the material condition as on the thoughts that had come to her while making this demonstration. She spoke of the Truth gradually unfolding in her consciousness, of the thrilling experience of watching reality uncovered, and of her humble gratitude for the opportunity given her to prove once more the irresistible power of right

thinking. Now that that particular problem was dissolving, she was joyfully prepared to tackle another situation that seemed to need the "light of Truth poured out upon it."

During this recital her expression was alive with anticipation of good. That next "problem" was to her a sort of surprise package. She could hardly wait to untie the knots, unravel the twine, and take the outer wrappings off in order to uncover the thrilling "surprise" within. It was also a challenge to her increasing understanding of Truth, a test that she must take and pass in order to make a higher grade. What a spirit in which to approach our so-called problems! Words that I had heard somewhere came to me: "When you are up against a difficulty, you are facing a discovery."

This attitude of mind can completely change the tone of our daily life. It is as if we were saying, "Bring on your problems, your difficulties! Armed with the Truth, I can welcome them as glorious opportunities to grow, to learn more about my real spiritual selfhood and its eternal dominion. I can welcome them as opportunities to uncover another portion of the kingdom of heaven within my consciousness so that it may be manifested here and now."

We need never feel ashamed of being tempted. We need never feel discouraged because so-called problems present themselves to us to be solved. It is our method of dealing with temptation, our attitude toward these difficulties, that is important. The scientists and explorers of the past, men like Columbus, Thomas Edison, the Wright brothers, Michael Faraday, Marconi, and many others, met each difficulty as it was presented to them with unshaken faith in their ability to discover or uncover the knowledge needed. This sustained expec-

tation gave them dominion over seeming failures and setbacks and carried them triumphantly through to their goal. The kingdom of heaven, the perfect state of consciousness, is the goal of sincere students of Truth. The lessons that come to us to be learned are our opportunities to "make the grade" in order that we may pass on to a higher level. "Thou hast been faithful over a few things, I will set thee over many things" is the divine promise.

How Job rebelled against his lessons! Lost in self-pity and self-justification, he blamed everyone but himself for his troubles. The three friends of whom he had asked advice "ceased to answer Job, because he was righteous in his own eyes." His young friend Elihu saw clearly the reason for Job's failure to demonstrate, and his wrath was kindled against Job because "he justified himself rather than God." "Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job."

To criticize others for not being able to demonstrate over their troubles, to limit or belittle their understanding of the Truth, is an insidious form of self-righteousness. All wisdom is "freely given of God." Elihu knew this and he spoke to Job of the glory and might of God-man's Creator and succeeded in teaching him true humility. When this humbleness of spirit had taken the place of pride and self-justification; when he became able to pray for the three friends who had failed him in his need, then were Job's eyes opened and he could say,

"I have heard of thee by the hearing of the ear;
But now mine eye seeth thee."

Through his great trials he had made a priceless dis-

covery: that God was now and eternally man's health and strength and joy and that man's part was ceaselessly to recognize this and never under any circumstances be tempted to doubt it.

"That's all very well," I hear someone say, "but I have been expressing this discord since childhood. It's not so easy to 'unsee.' How can anyone be cheerful in a chronic case like mine?"

Well, it took seven trips around the walls of Jericho to reduce them to dust, and who will say which was the more effective, the first or the last? Every word of Truth uttered sincerely has its effect, visibly or invisibly. It never fails if persistently applied. Knowing this, cannot you, dear reader, be joyful that the work is being accomplished. "Jehovah will perfect that which concerneth me." Perhaps your silent song of faith and gratitude will be just the one touch of warmth needed to complete the healing, whether it be a physical, mental, or financial condition that needs adjustment.

"When you are up against a difficulty, you are facing a discovery." There is one all-important consideration for every earnest student of Truth. He must realize that these "discoveries" which he is making are not for himself alone. Neither is he working for the approval of others; he is working for the salvation of humanity. He is a torchbearer, and upon his fidelity in applying Truth principles to his daily life depends the regeneration of mankind. If we really are disciples of Christ and of His teaching, then it is up to us to prove this discipleship. Jesus passed triumphantly on His way, proving at all points the powerlessness of evil, discord, pain, sickness, and death, and the almighty power and presence here and now of good, of harmony, of perfect well-being, wholeness, and infinite

life. He patiently and tenderly taught His disciples to do likewise. Surely it is our joy and privilege to prove, as they did, the supremacy of good.

Just as it was for the scientists of the past, it is necessary for those of the present and the future to have as their goal the uncovering of some as yet unused good, not for themselves alone but for all mankind. It is this unselfed devotion to their work which finally wins through. It was Job's change of attitude from self-pity and self-justification to a recognition of God's universal and impartial love and power that brought about his healing.

Our faith in democracy is based on the fact that it is a government for the common good, common freedom. It is this same attitude of individual responsibility, expressed as individual dominion over discord of every kind—responsibility for the spiritual growth and enlightenment of this day and age—which will help us through to more and better demonstrations of the supremacy of good over evil, of harmony over discord, of spiritual wholeness and well-being over pain and sickness, of a sense of prosperity and abundance over a sense of poverty and limitation, and finally to a demonstration of eternal life over the "last enemy," death.

This is indeed a glorious and satisfying life work. Let us carry on with it in faith, in a spirit of joyful expectancy, and not with any sense of burden or discouragement.

Someone has said that "life is a process of becoming, and its splendor lies in its possibilities." Today the people of America are passing through a period of adjustment. Many of our young men are going away for military training. It is not surprising that some should view with apprehension the outcome of events

in the near future. The world seems to be in a chaotic condition, filled with strife and bloodshed. But there was One who tenderly encouraged: "These things have I spoken unto you, that in me ye may have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." It is a testing time for all disciples of Truth. Again we hear the voice of wisdom: "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from evil." Jesus knew the priceless value of worldly experiences, of the opportunities—if met as He would have us meet them—for growth in wisdom, patience, love, and spiritual understanding.

We "came out from the Father," and we "leave the world, and go unto the Father." What shall we have accomplished? Shall we have a record of having fearfully and perhaps resentfully met trials? Or shall we leave behind us a bright path of joyfully accepted challenges to our ever-growing faith and understanding, a commendable list of "discoveries" made; of weaknesses and fears overcome; a triumphant uncovering of the kingdom of heaven at hand?

Which shall it be?

For a year and a day
I was pegging away
On a job that was cheerless and lonely;
But this year and this day
My work is like play,
Since I'm doing my very best only.

—LOWELL FILLMORE

Prosperity's Ten Commandments

BY GEORGIANA TREE WEST

THE FIFTH COMMANDMENT

THOU SHALT DEAL HONORABLY WITH GOD AND WITH ALL HUMAN INSTRUMENTS THROUGH WHOM GOD'S GOOD IS MANIFESTED FOR YOU.

"Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee."

In studying the fifth commandment it is necessary to recall the statement made in the first article in this series that when Moses delivered the Ten Commandments to the Children of Israel he furnished an unruly people with an ethical or moral basis of right action toward God and man. The first four commandments have to do with right action toward God and the last six with right action toward man. Each ethical or moral instruction is but a garment of Truth, for Truth itself is the basic principle of all right action.

On the surface the fifth commandment exhorts us to act ethically toward our earthly parents. All ethical action is summed up in justice, honesty, and co-operation. We are told to honor our father and mother, to be just and honest in our dealings with them, and to co-operate with them in all ways. The word "honor" carries within its meaning all this and more, for it also implies courtesy and the rendering of due obedience.

There is still another meaning in the word "honor." To "honor" a draft is "to accept and pay when due," according to Webster. In truly honoring our parents we make application of all these meanings, even the one "to accept and pay when due." We accepted our physical body from them and we accepted their care during infancy, childhood, and adolescence. When we obey the fifth commandment we accept an obligation and gladly pay it when it falls due. In other words, when our parents in turn need our loving care and we are able to use the body they nurtured and the mind they disciplined and instructed in their service we are under obligation to do so.

The fifth commandment begins the instruction concerning right action toward our fellow men. Logically it starts with right action toward our parents. We may think of our life as a series of concentric "circles"; and only as we learn to deal wisely and well with the nearest circle, the immediate family, do we develop the ability to establish standards of right action to guide us in relation to the ever-extending circles of friends, business associates, civic, national, and world groups.

The spiritually awakened soul sees his earthly father and mother as the human instruments through which God's law has worked to provide him with a physical body to serve him as he goes about the business of living God's life for Him here on earth. He knows himself as a spiritual being and God as his progenitor. He knows this same truth for his father and mother and honors them for the part they play in enabling him to continue working out his mission, the manifesting of the spirit God has given him. Thomas Aquinas, the great Italian theologian of the thirteenth century, makes it very plain that if we are unable to be

grateful for the physical life bestowed by our parents we are unable to be grateful for the spiritual life bestowed by God. In "The Commandments of God" he says: "Natural life is nothing as compared with the life of grace. If then you fail to acknowledge the blessing of the natural life which you owe to your parents, you are unworthy of the life of grace which is greater and still more unworthy of the life of glory which is the greatest of all the blessings." The life of grace is our Father's free gift to us of His own spiritual life and the life of glory can only be the splendor of that life when made manifest, as in Jesus Christ.

With the eye of inner vision we look through our earthly parentage to our divine progenitor, our heavenly Father. We honor Him not only as the source of life but as the source of all supply, and we see an exhortation to deal honorably with Him in prosperity's fifth commandment: Thou shalt deal honorably with God and with all human instruments through whom God's good is manifested for you.

We are to be courteous and render due obedience to God as the giver of all good gifts, and since we are constantly accepting His bounty we are in justice bound to give Him what is His due.

The law of compensation teaches us to return full value always. All the laws of life operate in accord toward the end of establishing perfect balance on all planes of our existence. If we do not consciously endeavor to give full value always for what we receive the subconscious action of our mind always moves toward the establishing of balance at some time, in some way. The sooner we learn to discharge our just obligations as we progress daily the sooner we shall find ourselves established in more harmonious, because better

prepared and balanced, ways of thinking and living.

We accept gladly of God, but we are prone to forget that there is something justly due Him from us. When making a demonstration we are accepting God's law working in our behalf; when the demonstration is completed we must pay what is justly due God if we would deal honorably with Him. One of the necessary ways of establishing ethical conduct toward God is the practice of tithing. The tither is obeying the instruction

"Honor Jehovah with thy substance,
And with the first-fruits of all thine increase."

To honor the Lord with our substance is to render inner service: acknowledging His presence in prayer, praise, and silent worship. To honor Him with the first fruits of our increase is to render outer service: giving a just portion of the supply we demonstrate to the maintenance of His work here on earth.

Rightly understood, tithing is a form of worship. True prayer must include acknowledgment. There is no surer way of acknowledging God as the source of supply than the actual giving back to God of a portion of all that we have received from God. We may acknowledge God as our source of supply in silence and in words and still not actually show our faith before we put this acknowledgment into action. The only way to go into action on any belief is to express it in tangible form. Tithing is really the outer aspect of the threefold nature of worship, prayer, praise, giving. To be prayerful, praise-full, and bountiful in giving is to worship truly.

Viewed from a practical angle, tithing is accounting to God for what we receive. It is actual recognition of God as the source of supply; without tithing the recognition is purely theoretical. We may say then that tith-

ing is a guarantee of man's good faith in acknowledging God as his supply.

The question often arises "Why do we give a tenth of all that we demonstrate rather than some other portion?" The answer is that the mystics of all ages, particularly those of the Hebrew race, assigned certain symbolic values to numbers, and the number ten is always the number of increase. Mathematically speaking, with each count of ten we begin a new series of numbers, entering a new cycle of increase. Since the number ten then symbolizes increase, it is logical to use that portion of the wealth we demonstrate as our "prosperity seed," which we return to the source from which it came, knowing that as it is put to work it produces ever-richer harvests of God's bounty in our life. The idea of increase as associated with tithing works both ways: it increases man's service to God and increases God's supply in man's life.

Jesus taught that we should give all to God. Giving all frees us from tithing, just as obeying His new commandment frees us from all the Mosaic law. We shall never learn to follow after Him in the new dispensation (which is the life of Spirit lived under law of grace) and truly give all, until we first learn to give systematically that portion which is considered just under the old dispensation (the life of the intellect lived under the Mosaic law).

Since Truth students know God as the source of supply and also understand the law of giving and receiving, why do so many still withhold the tithe? For two reasons: selfishness (which is greed) and fear. In the first instance the acquisitive instinct is still so strong that it blinds them to the realization that they are not only receivers but disbursers of God's bounty. They may

accumulate riches through their deep-seated faith that God's limitless supply is theirs to draw upon, but in time they will learn that just as the manna in the wilderness became putrid when hoarded so wealth selfishly held eventually brings trouble in its wake. Those who are not of the selfish or acquisitive type withhold the tithe through fear. They think they have faith in God as the source of their supply, but they are really deceiving themselves in so thinking, for they are afraid to let go of what they have for fear they may later on lack some good thing they desire.

Faith always counteracts fear. As we give more of ourselves in meditation, prayer, and service, we grow steadily in the realization of God's presence in all and through all; we become increasingly aware of His power moving through His Spirit dwelling in us to fulfill our needs on all planes of existence. As we increase our faith in Him, as ever-present beneficence, we learn to take what has been called "the first adventurous step in walking with God" and give a tenth of our increase to His service. He is our Father and Mother, the divine progenitor, who conceived and gestated the idea of us in His mind and expressed or gave birth to that idea when He "created man in his own image." Honor Him that you may continue to enjoy His bounty, "that thy days may be long in the land which Jehovah thy God giveth thee." As you let justice, honesty, and co-operation govern your action toward God and all human instruments through whom you receive His benefits you are obeying prosperity's fifth commandment:

Thou shalt deal honorably with God and with all human instruments through whom God's good is manifested for you.

Thou Shalt Not Take Thy Wealth out of Circulation.

"Thou shalt not kill."

Every commandment that is of God voices an essential truth. This truth is applicable in the life of every member of the race at all stages of his existence. In the sixth commandment, "Thou shalt not kill," we again have such an essential truth. It is a grave mistake to limit the meaning of this commandment to the taking of human life. So construed, it ceases to be of further value to those who have evolved to the point where the idea of taking human life is abhorrent. Since a commandment of God never ceases to be an essential truth, to be obeyed constantly by every man, we must look to the idea incorporated in the word "kill" for enlightenment. To kill is to destroy. A slanderous word can kill a reputation. Many a peaceful home has been broken up through destructive words, words that kill confidence and destroy happiness. We oftentimes kill our own ideals through destructive thoughts of fear or doubt or through letting influences of our own lower nature gain the ascendancy.

All that is evil is allied with death and destruction. Evil thoughts and words are killers, and he who exercises them is disobeying the sixth commandment.

There is a still more subtle idea connected with the word "kill." Again the idea of death is incorporated in it. Death is disintegration. Stagnation is the starting point of all disintegration and lack of circulation is the cause of stagnation. We find then in this commandment an exhortation to keep our good in circulation. As we circulate the gifts of God they increase in our

life in proportion as their values increase in the lives of others. For instance, if we desire more of love in our life we must lay hold of our spiritual love nature, establish love in our heart and give it out freely. Words of kindness, thoughtfulness, friendliness, are carriers of love to the minds that receive them. In all hearts, even the heart of the most hardened person, there is a wellspring of love, for love, wisdom, and power are inherent in life itself. We often hear the expression "His heart was touched." What we really mean is that the love nature of his being has responded compassionately to a call of need or happily to a call of kindliness. We never hear of a heart being touched by any harshness or antagonism. The same kindly word that opens up the love nature of the individual carries his love back to the speaker of the word. It may be shown in a hundred and one different ways.

It is a great truth that "love begets love." We have only to start practicing the circulation of loving thoughts, words, and actions in our life to prove this. It is correspondingly true that if we desire much of joy and happiness we must radiate more of happiness into other lives. If we want more vigor and vitality we must put to work the physical energy we already have. If we want success and prosperity we must use to the utmost what is already ours. In other words, stagnation is death but circulation is life. Prosperity's sixth commandment therefore is this: Thou shalt not take thy wealth out of circulation.

In his book "Hidden Power" Judge Troward says: "Now the spirit is life, and throughout the universe life ultimately consists in *circulation,* whether within the physical body of the individual or on the scale of the entire solar system; and circulation means a con-

tinual flowing around, and the *spirit* of opulence is no exception to this universal law of all life." "We must look upon ourselves, not as misers' chests to be kept locked for our own benefit, but as centers of distribution." "If we choke the outlet the current must slacken, and a full and free flow can be obtained only by keeping it open." Judge Troward has voiced in these few words one of the greatest lessons that we have to learn concerning permanent prosperity. Just as we cannot have a healthy body without good circulation, so we cannot have healthy affairs unless our wealth circulates freely.

Jesus gave a powerful illustration of this truth in His parable of the talents. There are a number of lessons in this parable. The first is that God's is the ownership and ours the stewardship. The second is found in the words "to each according to his several ability." The idea is that we are expected to make good use of what we have demonstrated at any given point in our development, keep it in circulation. We all have our own particular "gift"; that is, we have developed our God power in different ways and in different degrees. Each is expected to use his present abilities in such a way as to increase them and in so doing develop greater abilities or gifts.

It is evident that Jesus intended this teaching to be applied not only to the developing of our spiritual gifts but also to the handling of our material wealth. If it were not so, He would not have used money transactions as an illustration. The two servants who used their Lord's money wisely by putting it into circulation and increasing it were highly praised and generously rewarded. The one who was afraid and, through hoarding it, took the money out of circulation could show no

increase of the riches that had been intrusted to his care, and we are told that he was not only severely reprimanded but that even the little he had was taken away from him. The implications of this parable may be expanded in such a way as to yield a great number of teachings of deep spiritual value, and one of these teachings has to do with prosperity. It reveals that circulation is the secret of increase and that if we are to prosper there must be not only circulation of rich ideas in mind but the wealth that is the outpicturing of these ideas must also be kept in circulation.

It has been said that "richness should circulate through our affairs as air does through our lungs." We know that there is no good circulation of air in the lungs unless the exhalations balance the inhalations. When air does not circulate freely through the lungs the result is congestion, which results in diseased conditions, which may eventually cause death. Again we have an illustration of the fact that stagnation is death and circulation is life.

In our present civilization money is the life stream of the economic realm. It must be kept in circulation in order to do its work. Any economic system is a man-made plan of production and distribution of supply and has a spiritual correspondence, the result of an unconscious spiritual urge to establish law and order and balance in the matter of supply. When money ceases to circulate disintegration sets in and the system suffers, unless through some stimulus money starts circulating again and so resuscitates it.

We see the economics of God working throughout the realm of nature. Plant life absorbs freely all that nature offers of light, heat, and nourishment. It uses creatively all that is received and then gives back its

creation to the soil. It gives back the seed that it may grow and increase and also gives back leaf, stem, and stalk to enrich the soil for the nourishing of the new seed. Nothing is wasted. There is continuous action of receiving and giving in endless cycles.

There is an ancient saying, "As the macrocosm so the microcosm," as the great so the small. Each individual is a miniature universe. The laws that he sees operative in the universe around him are also operative in his own mind, body, and circumstances. He has within himself God-given potentialities, which may be likened to the raw material that under divine guidance he can mold into his outer needs. Through faith in the power and substance within himself and in the universe around him he can demonstrate supply, but a knowledge of the economics of God, the laws under which God's good functions, is necessary to keep the supply constantly in evidence. The economics of God is very simple. We receive justly for all that we give, and we must give freely if we would receive freely. We must keep our good in circulation, not only in thought and word but in the realm of action, where the use we make of our money is always revealed. There are many ways of keeping money wisely circulating. One of the most important ways is giving to God and to our fellow men. Using money for selfish purposes only is a form of hoarding. It is confining its use to the purposes of one individual. While this keeps the money itself in circulation there is a state of congestion in the mind of the individual who is self-centered in his use of money, and he finds eventually that his money is not bringing him comfort in mind as well as in circumstances.

Riches are a state of mind. Robert Burns in his "Epistle of Davie" sums up this idea perfectly.

"If happiness hae not her seat
An' centre in the breast,
We may be wise, or rich, or great,
But never can be blest;
Nae treasures nor pleasures
Could make us happy lang;
The heart ay's the part ay
That makes us right or wrang."

The man who has money and uses it intelligently—keeps it in circulation unselfishly and gets enjoyment out of it—is a rich man. One who has it and hoards it, or one who uses it only on himself, is still a poor man, no matter how much he has. The miser, for instance, is not a rich man; he is merely a collector. He collects stocks, bonds, other securities, and cash, and leads a harried, worried existence, constantly obsessed with the fear that he will lose his possessions. Most miserly traits can be traced to the fear of poverty. All fear is congestion in the realm of mind bred of a sense of separation from the divine source of supply. The man who has faith in God as his never-failing resource uses his money fearlessly and joyously, knowing that his free and intelligent use of it is a guarantee of its increase. Such a man understands and obeys the sixth commandment:

Thou shalt not take thy wealth out of circulation.

EDITOR'S NOTE—This series, "Prosperity's Ten Commandments," by Georgiana Tree West, will be continued in January UNITY.

The one condition coupled with the gift of Truth is its use. That man shall be learned who reduceth his learning to practice.—EMERSON

Combining Activity and Prayer

BY MARIE LEONARD

ALL TRUTH STUDENTS are endeavoring throughout every day to maintain a Christ consciousness in their work or pleasures.

This requires watchfulness and concentration. Perhaps a housewife has a better opportunity than others to hold fast to this ideal; and for her inspiration what follows may perhaps be helpful.

Awakening to a new day, before leaving my bed, I thank the Father for the blessed sleep and rest of the night, for the morning sunshine, and for a new day in which to serve and be happy. Dressing, I thank Him for my well body and my clothes. Getting breakfast, I thank God for the food and for our healthy appetites. I ask Him to bless with my appreciation and His love the many workers who labored to bring this food to our table. As each loved member of the family leaves for the day I ask for his protection, success, and happiness; I ask that he may receive and express more Christ good throughout the day. Doing the dishes, I think of such things as cleansing, soap, water, dishes, silver, and I weave each one into a spiritual pattern.

I ask for the cleansing of myself of all qualities unlike the divine, and I ask for world cleansing also. I ask a blessing on the workers at the soap factory and on the merchants, and think lovingly of the silver makers and the unknown workers at the chinaware factory. I fill my consciousness with the sense of genuine gratitude toward all the people who contributed to the making of the articles in my possession, and I long for

them to be rewarded and blessed as bountifully as my own loved ones. When the dishes are done, I feel that something has been done in Spirit as well. All dislike of the frequent task of doing dishes is taken away if you can capture the feeling that it is a part of the God idea of universal cleansing. How often the Bible speaks of clean hearts, clean minds, clean hands. It isn't a long, weary job but a co-operative big job of cleansing. Think of all the millions of other women engaged in the same work and send out a blessing to them.

Such a lot of spiritual thinking can accompany the idea of water; for instance, gratitude for the convenient arrangement by which you receive it and for the abundance of the supply. From this perhaps your memory is led to the story of Jesus at the well and the thought of living waters that quench all thirst; or to the lovely thought expressed by Him that even a humble cup of water given in His name is a holy thing.

Putting the house in order is usually the next thing to do, and the oft-repeated acts require little thought, leaving you ample opportunity to continue your spiritual meditations and prayers. Every object you touch is a reason for expressing thanks. How wonderful the electric vacuum cleaner! If the marvel of this is great, the sum total of God's tremendous power is an even greater marvel and leads you to desire that this perfect power may accomplish its work in your own life and in world affairs. Thinking of the men in high places with power and influence who decide the very difficult issues of today, pray for them that God's power may guide them and not personal power. As you rearrange the rooms think of divine order and pray for its manifestation in your affairs and in world affairs. If friends or loved

ones have business or domestic disorder, pray for the order and harmony that Spirit can establish in their lives. As you dust off the photos of loved ones on dresser or table, never fail to ask some special blessing for them and express thanks for their beneficent part in your life.

It is important to keep free from a sense of irritation because of the natural morning disorder and dust of one's home. I can remember when I felt daily annoyance at the sight each morning of the dirty dishes, the unmade beds, the cluttered living room, and the messy bathroom. But I learned to think of this simply as a result of use, which is the very purpose of a home. This was fulfillment. Everything in the home had served the purpose for which it was intended. This was evidence of life and blessings enjoyed. Now I had the privilege of getting these things ready again for more use and more living. Order was not the supreme goal. Order was merely the preparation for use. So dirty dishes, rumpled beds, dusty floors, and water-splashed bathrooms were actually good and desirable. Their individual good had each been well used, and they now awaited the loving restoring to order that would permit clean satisfying use of them again.

You pass from room to room, and birthday and Christmas gifts are doubtless there to remind you of the loving generosity of family or friend, and they are sources of rejoicing prayer and occasion for asking that some lovely gift surprise may gladden the giver's day. I like to ask for something both spiritual and material, chosen by the Father out of His infinite treasure house of good and out of His knowledge of the special needs or desires of His child.

Shopping and preparing meals for the day need not

interrupt the flow of spiritual thoughts. Shopping brings direct contact with others, and even as you go about selecting your various items you can remember to ask a blessing upon those who serve you and upon those you meet along the way. My walk to the market is a joyous thing. There is a little florist shop on the corner conducted by a fine, energetic young couple, and them I bless sincerely in my desire for their success and happiness; and I also thank the Father for the wealth of exquisite blossoms that I enjoy, in their shop window. There is the sunny New England-style church, with its young minister and earnest congregation, which I love to bless as I pass and to receive a blessing from in return. There is a fine clubhouse whose members I gladly bless as I walk by. There is the library, a reason for wholehearted gratitude because of the free books I and others enjoy, and I bless the quiet, efficient librarians. There is the picturesque schoolhouse with its youth and its faithful teachers, reminding me to be grateful for my education and my children's education, and I ask a blessing on each and all within the building. I often ask that they may receive the knowledge of God, which is eternal life.

The fruits and vegetables and other food products are endless proof of the goodness and abundance of God. They are good to look at as well as to eat, yet even amid this vast variety we housewives often complain that we are tired of them all, and we greedily long for something more, something different. Think of the young or old clerks, the less well paid, looking at the same things day after day and waiting on you with patience and interest. Think of other countries and their less varied and scarcer foods. Then bless the farmers of your county and of the world whose early-

morning and late-evening labors, whose hopes and fears and money have gone into the growing of these products now spread before you.

Women are getting a flood of food information these days, and some households seem only to acquire more food complexes and a confusion of ideas. My own menus are based on the theory that these various fruits, vegetables, dairy products, and staples are essentially good. It is not necessary to analyze so minutely their various vitamin contents or the relationship of food to food or food to person. A healthy normal person ought to be able to eat without reference to the latest dietetic discovery, which seems to make every meal a laboratory test of theory and family stomachs. I rely on God's bounteous gifts in their natural form, accept them with thankfulness, and prepare them with love.

Mending socks is usually regarded as a very prosaic and distasteful task, to be postponed as long as possible. But just try mending as a golden opportunity for quiet blessing through prayer, as your darning needle and thread weave back and forth over the gaping holes. I think of feet first; the joy of having perfect feet to take you wherever you want to go; feet for walking, dancing, swimming, climbing, skating. Everyone who has had an accident and has been compelled to use a leg cast or crutches has always expressed astonishment at having previously taken his two good, faithful legs so much for granted. You do not need to wait for any such unhappy experience. As you darn the hose that cover sound feet, let the thrill of realization flood your mind and soul. Having done so, call to mind the unfortunates whose feet are suffering and pray for God's healing.

I like to pray also that God may guide the feet of

loved ones in the paths of righteousness. The Bible is rich in references to feet, and you may perhaps recall Jesus' great act of humility in washing the feet of His disciples. Would not that example glorify any humble task? Thread, needle, and hose lead to the thought of workers and factories as well as merchants and salesmen providing all these small necessities. Dwelling on them in loving realization of their part in my life promotes a strong sense of unity, which is the basis of understanding brotherhood and ultimate peace.

Evening comes and the family returns, and friends are enjoyed at home or at the club. Now it will be harder to maintain the Christ consciousness and it will require being very alert and deep centered in God. Here the divine qualities have a chance for full expression, not in silent prayer but in conversation and group activity. Love, joy, patience, sympathy, and understanding all must come into outward being in swift alternation. It should be the crowning achievement and pleasure of your whole day and your greatest blessing, this close seeing of the Christ in others and this chance to be Christlike among them. It is no solemn, unnatural state of mind; it is all that you and I and all the world longs for even while seeking it in false ways. These eternal qualities you can exercise hour by hour in your ordinary activities through prayer and a desire to see a spiritual meaning in everything around you. Seek God in gratitude for all things, for each thing as it appears during the day, and then turn your thoughts outward to your loved ones and infold them and all mankind in your thoughts with an all-embracing love, a love that prays definitely for their welfare and feels a true unity with both God and man because everything in our existence bears witness to these two.

The Twenty-Third Psalm

BY H. P. NICHOLLS

JEHOVAH IS MY SHEPHERD; I SHALL NOT WANT.

My heavenly Father guides and guards me. There is abundance everywhere.

HE MAKETH ME TO LIE DOWN IN GREEN PASTURES.

God provides for me pleasant resting places.

HE LEADETH ME BESIDE STILL WATERS.

Under the guidance of God I lead a peaceful, quiet life.

HE RESTORETH MY SOUL.

When I am distressed the Comforter helps me to regain harmony and poise.

HE GUIDETH ME IN THE PATHS OF RIGHTEOUSNESS FOR HIS NAME'S SAKE.

Following God's laws, I attain to the right use of everything.

YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH,

I WILL FEAR NO EVIL.

Even when I am surrounded by error and falsity, I will not allow myself to fear it or agree with it.

FOR THOU ART WITH ME;

THY ROD AND THY STAFF, THEY COMFORT ME.

God is always near me, and the Holy Comforter gives me strength to meet all emergencies.

THOU PREPAREST A TABLE BEFORE ME IN THE PRESENCE OF MINE ENEMIES.

Jehovah places all good before me, even though it may not be apparent to me.

THOU HAST ANOINTED MY HEAD WITH OIL,

MY CUP RUNNETH OVER.

In the knowledge of my Father's constant love and care, I am exalted, blessed, and filled with joy.

SURELY GOODNESS AND LOVINGKINDNESS SHALL FOLLOW ME ALL THE DAYS OF MY LIFE;

AND I SHALL DWELL IN THE HOUSE OF JEHOVAH FOR EVER.

I know that the blessings of God Almighty compass me about, and that He will cherish me and care for me throughout eternity.

Jesus to Bless You

BY JESSE DAVID ROBERTS

IN HIS WORDS to the multitude that had been drawn together by the healing of the lame man at the "door of the temple which is called Beautiful" Peter said, "Unto you first God, having raised up his Son Jesus, sent him to bless you." This is the great truth we need to know and to demonstrate today and always: Jesus has been sent to bless us. He is here now to bless us.

According to the suggestion of an old hymn, we are prone to think that when Jesus taught by the Sea of Galilee, when He took little children in His arms, and when He healed the sick, it would have been good to be with Him then. Or we turn to some future "far-off divine event" when the Lord will return to establish His kingdom over all the earth, and we long for the day to come quickly. Both of these outlooks, the past and the future, have their rightful place in our thoughts, but they should never be allowed to obscure the blessed assurance that Immanuel means "God is with us."

God hath sent His Son to bless us; and those who receive Him are endowed with all the rights and privileges of the children of God. The good things of the Father's inexhaustible treasure are brought forth by Jesus to enrich and perfect our life so that we may show forth the glory of God. In our spiritual life we are not to be poorly fed, shabbily clothed, impaired in health, and feeble-minded, but each one of us is to resemble "the child of a king." God's Son has come with full authority and power to serve us and bless us so that He

may present each one of us perfect in God's own radiant character.

First of all, Jesus is here to bless us, to turn us away from all our iniquities, to deliver us from every habit of low thinking and acting, to take away all sense of guilt that separates from God, to bring us through paths of forgiveness and love into the Father's presence. His words at Nazareth are as true for us today, as for them:

"The Spirit of the Lord is upon me,
Because he appointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

The "acceptable year of the Lord" is now. "To-day hath this scripture been fulfilled in your ears." "Now is the day of salvation." All who have been in Egyptian captivity may now go up at once and possess the land of promise, for Jesus is here to bless us.

As we then claim our inheritance, opening our life to the divine enrichment, we know exactly what to receive. Aware of the poverty of our lower self, we pray the prayer of the penitent publican, saying, "God, be thou merciful to me a sinner"; and the answer comes: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Instead of being self-centered and full of self-pity we feel compassion for the multitude and unite with Him who wept over Jerusalem. And we hear Him say to us, "Blessed are they that mourn: for they shall be comforted." No longer haughty and arrogant, we seek gently to serve and bless those about us; and the face of the Master lightens as He says, "Blessed

are the meek: for they shall inherit the earth." Beholding the divine radiance of the Christ nature, we exclaim:

"As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God."

And the one who is Himself the fountain of living water thrills us with His overflowing bounty, saying, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." Fortified with a heart that is full of sympathy and forgiveness, we seek every opportunity to play the part of "the good Samaritan," and the Lord of loving-kindness welcomes us into that fellowship in which "blessed are the merciful: for they shall obtain mercy." Opening our being to the cleansing light of everlasting Truth, we bask in rays more brilliant than the noonday sun and hear His voice: "Blessed are the pure in heart: for they shall see God." Uniting in the song of the Bethlehem angels, we include all nations and peoples as we pray and work for peace on earth, even the peace of God that passeth all understanding. And the "Prince of Peace" welcomes us into the family of heaven, where "blessed are the peacemakers: for they shall be called sons of God." As a "good soldier of Jesus Christ," clad in the full armor of God, we stand firm in every difficulty, trial, and persecution, and we bless them that curse us and pray for them that despitefully use us. The one who died for us and rose again extends hands that once were pierced, saying, "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be

exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

Having laid this solid foundation for the Christ way of life, we seek first the kingdom of God and know that all good things will be added unto us. Jesus is here to bless us with health, for He came that we might have life and have it abundantly. This is made certain for us by the way He healed many that were sick and bade His followers continue this ministry of healing. He spoke of a time when through faith in His spiritual presence believers would do "greater *works*" than those He did. "Is any among you sick?" Then pray and claim His blessing who not only heals the sick but keeps them in His own health and resurrection life. Jesus never blessed sickness in a single recorded instance, but He always blessed the afflicted with His restoring virtue.

Jesus is here to bless us with prosperity at its best, a prosperity in which material things are not our master but our servant, instruments for doing good. He blessed a few loaves and fishes, and lo, a hungry multitude of men, women, and children were fed, and twelve baskets full of food were left over. Simon Peter loaned Jesus a boat as part of the equipment for a seaside school of Christianity, and was rewarded immediately after with the most wonderful draught of fishes that had ever been taken from the waters of Galilee. Later on, as he observed how the law of true prosperity works, the apostle Paul commended the liberality of the Philippian church and declared, "My God shall supply every need of yours according to his riches in glory in Christ Jesus." The blessing of Jesus takes away all fear and anxiety concerning material needs and causes us to trust in our Father's inexhaustible storehouse.

If we would have success therefore in any line of endeavor into which He has led us, it is our high privilege to receive His blessing and to depend fully upon it. This is the way those who have been weary and heavy laden find rest and take up their burden with a song. As the proverb puts it,

"The blessing of Jehovah, it maketh rich;
And he addeth no sorrow therewith."

Jesus began His ministry, and carried it on by blessing people wherever He went. Luke gives us his final picture of Jesus in these words: "And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven." According to Matthew, this blessing included the promise "Lo, I am with you always, even unto the end of the world." As Paul explained it, Jesus "ascended far above all the heavens, that he might fill all things." In other words, the spiritual presence of the Lord of heaven and earth is here now to bless and fill every believer with the Spirit of the Lord Himself so that we, "having always all sufficiency in everything, may abound unto every good work."

If we would know more definitely what the blessings of Christ's presence will do for us, we need only review the works of Jesus and the subsequent ministry of His apostles. They went everywhere preaching the gospel, healing the sick, establishing churches, and strengthening believers. With the blessing of Christ, Paul, a prisoner in bonds on his way to Rome, not only has free passage but becomes an honored and commanding figure both on the sea and on the land. No wonder that he exclaims, "But thanks be unto God, who always leadeth us in triumph in Christ, and mak-

eth manifest through us the savor of his knowledge in every place." With Jesus to bless us, we become "more than conquerors," victorious in our own life and ambassadors of God's glorious gospel to all men. It is our great privilege to bless men, women, and children; to bless homes, neighborhoods, institutions, and nations. Authorized to use His wonderful name and sure of His presence, as Peter wrote, we are commissioned as stewards to give out "the manifold grace of God." Just as certain philanthropists have established foundations and employed men to make it their business to distribute funds for specified causes, so our Father has established His foundation in Christ for all men. The resources of this fund are unlimited, and the purpose back of it is so full of love that there is no danger of giving too much to meet the various needs. On the contrary, the urgent instructions are that we should "heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give."

In ministering to people about us we must remember this caution: we are not to withhold the heavenly blessings on the ground that we are unworthy or that other people are unworthy. We have a gospel that declares: "While we were yet weak, in due season Christ died for the ungodly." "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." Recall the words of Peter when the wondering people had gathered in bewilderment at the miracle of the cripple now standing steady and strong before them: "Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?" The truth is that God "hath glorified his Servant Jesus" and in overflowing love to Him and to all

men yearns to glorify Him in giving rich blessings to every life all over the world so that "many sons" may be manifested in the same glory. Knowing this truth and full of faith in Christ, we are to glorify God at all times and in all places by making His blessings known to every life we can touch.

And this is our confidence, that God sends His Son to bless the world through everyone that believes on Him. It is not we ourselves but the everliving, all powerful, and all-loving Christ of God that lives in us and carries on His work of blessing. In this understanding Peter and Paul and other followers of the Lord were strong in faith and courage. They knew that what they bound on earth would be bound in heaven and what they loosed on earth would be loosed in heaven. We of this age are to carry on the work of the kingdom in the same manner; for "behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." The one who said, "All authority hath been given unto me in heaven and on earth," added also "Go ye therefore, and make disciples of all the nations, . . . and lo, I am with you always." It is this Christ who has been sent to bless; and it is through us that He would welcome the shepherdless multitudes and prepare banquets in desert places. Not only from the Mount of the Beatitudes but from your lips, your heart, your hands, your prayers, your thoughts, His multiple blessings are to be broadcast through all the earth. Bless others and they will begin to bless too; bless them freely and rich blessings will come back to you.

"Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in Christ."

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, December 7, 1941

UNITY SUBJECT—*Co-operation in Service.*

INTERNATIONAL SUBJECT—*The Nature and Work of the Church.*—Acts 2:41-47; Eph. 4:11-16.

41. They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls.

42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43. And fear came upon every soul: and many wonders and signs were done through the apostles.

44. And all that believed were together, and had all things common;

45. And they sold their possessions and goods, and parted them to all, according as any man had need.

46. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart,

47. Praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

11. And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12. For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ:

13. Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man,

unto the measure of the stature of the fulness of Christ:

14. That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;

15. But speaking truth in love, may grow up in all things into him, who is the head, *even* Christ;

16. From whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

GOLDEN TEXT—*Christ also loved the church, and gave himself up for it.*—Eph. 5:25.

SILENT PRAYER—*I am one with God and with all in whom God is made manifest.*

The rite of baptism antedates the beginning of the first Christian church. Baptism represents denial by man of any part or interest in materiality or in personal ideas. It is clear that denial of personal ideas is an important step to be taken by all who wish to hold in mind only ideas that are of spiritual origin and import. From the individual standpoint the church is first of all an aggregation of spiritual ideas in the mind.

Spirit is harmonious in all its manifestations. No matter how numerous spiritual ideas may be, they are always in harmony. Under such conditions man is at peace. As long as his work is done in the spirit of the Christ he is aided by spiritual ideas, and these further his plans. His strength comes from this aid, and concentration on one goal or aim increases the effectuality of his faculties. "All that believed were together, and had all things common." Harmonious interests make for peace and stability in the individual, in the group, and in the world at large. When mankind is united by common interests that are seen to confer blessings on all, world peace will come.

The many religious denominations today are due to the varying interpretations placed on the Scriptures. These interpretations too often have to do with various rites and ceremonies that of themselves are of little importance. On certain fundamental principles all the churches as well as all right-minded people outside the churches agree. This agreement consolidates virtually the whole mass of humanity into one great body, and this constitutes the true church of Christ.

The true mission of the Christ church on earth is to establish peace and good will among all men. To do this members should stress all points of agreement among themselves and allow differences to drop from sight. The Christ ideal for the race as a whole must be kept steadily in mind. Already a beginning has been made in the co-operation between Jews, Catholics, and Protestants in matters of common interest. The true church of Christ will be the complete unification of all people in the Christ consciousness, and towards this end all men of vision will gladly work.

To try to hold ourselves aloof from the life of those around us is futile. If we have the salt of an active faith we must put it into the bread of life to bring out its full flavor. If we have light in ourselves, we must uncover it so that it may give light to others. We will use this light to quicken our intelligence, tone up our physical functions, harmonize our emotions with our social impulses. The work of the church is first individual, then collective. Men come into the Christ consciousness as individuals, and seeming differences will vanish gradually as all men come to understand.

Love makes for co-operation. Those who see alike have the same ideals, love the same things. The early disciples thought more of the Christ principles and

teachings than of their worldly belongings. They did not hesitate to sell their goods for the sake of supporting all who were engaged in the Christ work. As man understands the principle of love he drops all selfishness. Until love becomes a universal expression of the Christ power we shall have the poor with us, but when all men act from the pure impulse of love, poverty will vanish from the earth. Everyone will be eager to share what he has with others, and if he lacks money and property he will share other evidences of "wealth"—his energy, industry, willingness, initiative, thought. Labor troubles will be a thing of the past when everyone studies to give of his best and forgets to fight for all he can get for himself.

Every group of people associated together have an aim that this association is meant to advance. The aim of the church of Jesus Christ is the furtherance of His kingdom. To that end each one is willing to do the work for which he is best fitted, not for his individual development but for the greatest good of the whole ("unto the building up of the body of Christ"). The ideal to be realized is a universal ideal, namely the mental and spiritual maturity of the whole church. In token of growing maturity of mind and soul the followers of the Christ learn gradually to think in terms of the whole church, until "all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

The church cannot grow without at the same time promoting the growth of the individuals who compose it. It grows with their growth. Individual growth comes through "speaking truth in love," as each member contributes to the greater good of the church, to its build-

ing up "in love." To speak the truth in love is an accomplishment requiring the concentrated effort of the full-grown son of God, but when this exercise in Christ-likeness is mastered and practiced, all other accomplishments become easy. The aggregation of spiritual thoughts in mind, which is the true church of Christ, is built up only through men's dwelling in the Spirit of love.

QUESTIONS

1. What is the church, in an individual sense?
2. How do spiritual ideas influence men with respect to peace?
3. What is the true church of Christ, and what is its mission?
4. To what use can understanding of spiritual truth best be put?
5. Can love solve modern industrial and other problems? How can it do so?

Lesson 11, December 14, 1941

UNITY SUBJECT—*Giving.*

INTERNATIONAL SUBJECT—*Christian Stewardship.*

—II Cor. 8:1-9; 9:6, 7.

1. Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia;

2. How that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3. For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord.

4. Beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints:

5. And *this,* not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God.

6. Insomuch that we exhorted Titus, that as he had made

a beginning before, so he would also complete in you this grace also.

7. But as ye abound in everything, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* your love to us, *see* that ye abound in this grace also.

8. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.

9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

6. But this *I say,* He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

7. *Let* each man *do* according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.

GOLDEN TEXT—*It is required in stewards, that a man be found faithful.*—I Cor. 4:2.

SILENT PRAYER—*I give myself heart and soul to the work of understanding and expressing the spiritual principles of life.*

The act of giving to or sharing with others has long been considered a Christian duty. It is a duty in more than one sense. The most readily understood theory of giving is that it enables us to discharge our obligations as members of society to those who have done less for themselves than the average person is presumed to do, and who apparently are less able to do what needs to be done.

The second theory is more than a theory, since it is based on divine law. We see that by giving we open our understanding to the law of increase and make ourselves receptive to its operation on the spiritual side. The "grace of God" becomes operative "in the churches

of Macedonia"; that is, the divine law makes itself manifest in man by reason of his zeal and enthusiasm for sharing in the universal life.

To share in All-Good it is necessary for one to begin by sharing with others the good that one now has. Personal consciousness tends to persuade man that he has only enough for himself and that his first duty is to himself. If he has anything left over and above what he can use he gives that with a clear conscience.

Such reasoning does not accord with divine love. Those who are moved by love give not of their substance only. First of all they give of themselves for the furtherance of the common good. The Macedonians (those who are filled with zeal and enthusiasm for the Christ way of life, which is the law of love) "gave their own selves to the Lord, and to us through the will of God."

Because the act of giving produces in man an expanded consciousness that increases his supply beyond measure, "it is more blessed to give than to receive." To get the most good out of even his limited conception of his life as a separate and individual possession, he should give systematically. As he does so he comes in time to a realization of life as something universal and of his own existence merely as his share in this universal life.

A grudging or ungracious gift may relieve the recipient temporarily, but it leaves the giver poorer in spirit as well as in purse. He who does not give himself first need not expect to remedy his lack of interest, zeal, or enthusiasm by the giving of mere material things. Such giving is not in divine order and can do no lasting good. Real giving is the manifestation in the realm of form of the underlying love and good will to

which man has access in the formless realm of infinite Spirit.

Spiritual giving "blesseth him that gives and him that takes." Those who give with the expectation of getting back in another way more than they give are not disappointed provided they have eyes to see their spiritual blessings. Jesus Christ was rich in spiritual power that He could have used to further His own ends. He chose instead to become poor, ignoring all claims of the personal in order to devote His time and thought to teaching and healing those around Him who most needed His care or who could best profit by His instruction. In consequence His harmony with divine law was complete, so that He was placed "far above all rule, and authority, and power, and dominion, and every name that is named." Spiritual rewards cannot be measured in terms of material returns. They may be described in the words used in this lesson as "abundance," "riches," "liberality," words that may be applied to both spiritual and material blessings. These words are good to keep in mind when we attempt to express a realization of limitless good and of the unfailing nature of divine love through which man comes into contact with All-Good.

Sincerity is measured by actions. He who has gained an awareness of life as universal and of all substance as one is not afraid to give liberally of himself and his possessions as the need becomes apparent. He knows that what is his comes to him under divine law and that, having access to All-Good through his consciousness of the universal life and substance, he can know no lack.

"He that soweth sparingly shall reap also sparingly." He sows sparingly because his understanding of

divine law is interfered with by his fear of lack; consequently he clings to what he thinks of as his individual property as separate from the substance to which all have access through consciousness.

The prompting of the heart is the proper gauge for determining how much a person shall give. It is not what a man can afford to give but what his heart prompts him to give freely and cheerfully, without thought of impoverishing himself or from a sense of obligation, that is the acceptable gift. The gift that is made under divine law prospers the giver equally with the receiver. Other giving is just so much loss to the giver, adding nothing to his consciousness of life, love, or substance as infinite and unfailing.

"God loveth a cheerful giver," and he whom God loves, if he recognizes God's love and responds to it, is rich beyond the comprehension of the personal or material consciousness.

QUESTIONS

1. How does giving put us in harmony with the divine law?
2. How does one realize one's part or share in All-Good?
3. Do zeal and enthusiasm prompt man to give more than material gifts to God?
4. Why is it more blessed to give than to receive?
5. How are spiritual rewards measured?

Lesson 12, December 21, 1941

UNITY SUBJECT—*The Christ Idea Dawns in Consciousness.*

INTERNATIONAL SUBJECT—*The Coming of God's Son.* —Isa. 9:6, 7; John 1:1-4, 10-14; I John 4:9-11.

6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

7. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made through him; and without him was not anything made that hath been made.

4. In him was life; and the life was the light of men.

10. He was in the world, and the world was made through him, and the world knew him not.

11. He came unto his own, and they that were his own received him not.

12. But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name:

13. Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

9. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11. Beloved, if God so loved us, we also ought to love one another.

GOLDEN TEXT—*The Father hath sent the Son* to be *the Saviour of the world.*—I John 4:14.

SILENT PRAYER—*We have the mind of Christ* —I Cor. 2:16.

The birth of Jesus represents the awakening of mankind to Christ consciousness. The coming of the Christ into man's mind and life is not after the manner of birth according to the flesh. He comes in the form of the soul's conception of life and the soul's innate consciousness of God as an immanent presence. The names given to Jesus Christ in prophecy show how all-pervasive the Christ idea becomes when it is received into the mind and held until it takes root and grows there.

All aspects of divinity are included in the Christ. The names "Mighty God" and "Everlasting Father" may be thought of as designating God, the so-called first person of the Trinity, but they are applicable to Christ as well. "Wonderful" in loving-kindness and the "Counsellor" of all who seek His aid, the Christ is within the mind and heart of man. Immanuel means "God with us" and represents man's consciousness that he is one with God and that God is with him.

The name "Prince of Peace" should have greater appeal to men today than any of the others mentioned by Isaiah. In a world at war man's greatest need is to realize the peace that passes understanding. This peace comes first to the soul when man realizes that the idea of perfection inheres in himself and that his destiny is to express it.

The perfection of the Christ is best expressed through divine love. As each individual makes love a rule of conduct and an unfailing attitude toward others, the Christ consciousness comes nearer by that much to universal acceptance.

The overcrowding of territorial boundaries does not make for wars so much as petty hatred, covetousness, and resentment over a consciousness of inferiority in

men's hearts. As these things are overcome all men will be seen to be brothers, and the sources of power that underlie victory will be tapped to permit peace to flow into the hearts of men, as a mighty river overflows its banks in time of flood. "Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom." The throne of David represents the reign of love, and the kingdom of the Christ is the realm of peace that co-exists with love.

Peace will be established as a permanent consciousness in man only as he willingly and eagerly does what is just and right in all his relations with his fellow men. "To establish it, and to uphold it with justice and with righteousness from henceforth even for ever" is the ideal in the mind of the spiritual man. Force and violence have no part in the establishing of such an order. The desire to do what is just and right makes each person count others better than himself and seek to advance the cause of others as a matter of principle, forgetting himself in so doing. Zeal for the divine alone is equal to such a work of sacrificial love. The superrace will be composed of those who have overcome self-love and self-esteem in favor of the universal consciousness and who gladly acknowledge that all men are brothers.

In analyzing the action of his mind man gets a comprehension of the creative power of the Word that John describes as God. This Word or Logos is God conceived of as creative power. Man's word too becomes "flesh" under the law of mind action. First is mind, then the idea in mind of what is to become action, and lastly the act itself. Thus the word and the divine process of creating are explained.

Apart from mind nothing is made. Even man in forming and bringing anything into manifestation uses the same creative process that God used. Man's work is enduring in the measure that the qualities of the one Mind enter into his thought as he brings it into manifestation.

Jesus recognized the truth that the Christ, the divine-man idea or Word of God, was His true self and that consequently He was the Son of God. Because Jesus held to this perfect image of divine man, the Christ or Word entered consciously into every atom of His being, even into the cells of His outer organism, and transformed all His body into pure, immortal, spiritual substance and life. Thus the "Word became flesh." All creation in the spiritual realm follows this same process.

The life that "was the light of men" is the life of the mind and soul. This life is "born . . . of God" and is Godlike. He on whom Truth has dawned and who is awake to its meaning has the "right to become" a child of God. As he holds fast to his understanding of the truth of life in God, he realizes in himself the grace and truth by virtue of which he loves his fellow men as himself.

QUESTIONS

1. What does the birth of Jesus Christ represent?
2. What does the giving of the various names and titles to the Christ by the prophet Isaiah signify?
3. How does the Christ as "Prince of Peace" appeal to the world's need at the present time?
4. How is the perfection of the Christ best expressed?
5. What is the life that "was the light of men"?

Lesson 13, December 28, 1941

UNITY SUBJECT—*One Life in Christ.*

INTERNATIONAL SUBJECT—*The Christian's Hope.*
—John 14:1-6; Rev. 22:1-5.

1. Let not your heart be troubled: believe in God, believe also in me.

2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.

4. And whither I go, ye know the way.

5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

6. Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

1. And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb,

2. In the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve *manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.

3. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him;

4. And they shall see his face; and his name *shall be* on their foreheads.

5. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

GOLDEN TEXT—*In my Father's house are many mansions.*—John 14:2.

SILENT PRAYER—*Christ liveth in me.*—Gal. 2:20.

Man does not always think of the I AM as a sure means of gaining consciousness of his divine nature, yet such is the truth. Everyone who believes in Jesus

Christ as the fulfillment in man of the original spiritual I AM or Jehovah concedes that the life that is in Christ is eternal. Jesus knew this and did not allow Himself to be troubled by the thought of His impending death, which He had long foreknown. He commanded His disciples to hold themselves in the same state of mind and refuse to let themselves be overwhelmed by sorrow or doubt.

"Let not your heart be troubled." There is comfort in the thought that man is greater than his heart or emotional nature and that he can control it at will. To keep his faith unruffled leaves him at peace, believing in eternal life for himself, knowing that the life that is in Christ is in him also and that he can be conscious of it.

The "many mansions" of which Jesus spoke are degrees of realization of the Truth of Being, of receptivity to spiritual impulses, of responsiveness to the higher realm of thought and feeling, and of unresponsiveness to the lower. The "place" that Jesus went to prepare is a definite state of realization of Truth into which all may enter who make the same denials and affirmations that He made. Even one who has little consciousness of spiritual laws has power to establish for himself and others definite states of consciousness. One with the spiritual power that Jesus possessed could easily establish a place or condition of harmony and peace (heaven) into which all who follow Him in mental discipline may enter. "I go to prepare a place for you. . . . that where I am, *there* ye may be also."

To do the great works that Jesus did He had to know that the Spirit of God was within Him and that in essence He was one with God. He wished His dis-

ciples to have this same realization of oneness with God: "that where I am, *there* ye may be also." This was the "way" that Jesus followed and that He assumed His disciples understood. Wherever the I AM is there is also the Christ in all its power. "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." Man's consciousness or "I" is the open door into the kingdom of God. To enter into the kingdom he must identify himself with his true self and deny the personal any hold on him.

The Lamb of God represents the pure life and substance of Being. By His overcoming Jesus restored to mankind the consciousness of this pure life and substance. He therefore is called the Lamb of God, but this term also represents divine life. The Lamb of God symbolizes innocence, purity, guilelessness, forever giving of itself without stint. The pure life of God flows into man's consciousness through his mind and soul when these are quickened by the Spirit. This is the "river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb."

The "tree of life" is the inherent life of man. In the physical it is represented by the nerves and the spinal column. We eat of the fruit of the "tree of life" when we appropriate ideas of divine life. To do this we must cease to dwell on life as transient and uncertain, subject to birth and death.

The inner life of man, when he expresses it perfectly and abundantly, sets into action healing currents that bring all men into harmony with the divine. "The leaves of the tree were for the healing of the nations."

The understanding of Truth that comes through the consciousness of God as life frees man from all limitations of the personal consciousness. "There shall

be night no more." Night represents ignorance and powerlessness to find one's way. Man is able to put away these negative states when he comes into an understanding of the Christ. With this understanding comes self-dominion and comprehension of eternal life. All narrower conceptions may then be done away with.

QUESTIONS

1. What are the "many mansions" of which Jesus spoke to His disciples?
2. Is the "place" that Jesus went to prepare a definite locality or a state of consciousness?
3. Is mental discipline prerequisite to entrance into the Christ consciousness?
4. Interpret the statement "I am the way, and the truth, and the life."
5. What does the Lamb of God represent?
6. Of what is the "tree of life" a symbol? How do we eat of its fruit?
7. What is meant by the promise "There shall be night no more"?

INSPIRATION

By Anne Miller

The shining face of Moses
  Reflected holy light;
He talked with God the Father
  Upon the mountain height,
Communed with Him in secret,
  Adored and worshiped; then
He left the height for service
  Among his fellow men.

THE CHRISTMAS SHINE

By Grace Noll Crowell

He who manages to hold
  The Christmas shine within his heart
Will find that he will not grow old;
  Will find he has a glorious part
With all the children of the earth
  Who walk across the still white snows
To greet the little Christ child's birth
  With love and laughter. As he goes
He bears within his hand a gift
  For every living thing in need:
Faggots for warmth, a light to lift
  Within the dark, and food to feed
The small lost lamb, the hungry birds,
  The shivering man beside the way;
He will have precious golden words
  Of comfort given him to say.

  O eager, seeking heart of mine,
  Lay hold upon the Christmas shine!

Silent UNITY

Spirit light guides me and I am free from all mental confusion.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

Our healing thought for this month, "Jesus Christ and Holy Spirit now unite in restoring me to health and harmony," decrees a combination of spiritual forces not often appreciated or advocated. However it is based upon Truth, as taught by Jesus, and the logical interrelation of Spirit and its ideas. Wherever the spiritual man Christ is there also will be found the outlet or interpreter of that divine idea which is Holy Spirit.

Judge Troward, the learned English jurist and Bible student, wrote a book in which he showed that the Hebrew name Jehovah contained occult truths of deep significance, the most important being that it revealed Jehovah as both male and female. Modern Christian metaphysicians logically arrive at the same conclusion. Elohim God imaged Himself in a perfect man, who He told Moses was "I AM THAT I AM." This ideal man is not alone masculine but also feminine, "male and female created he them." Jehovah God is the Old Testament name of Elohim God's ideal man, through whom the human family is created, of which Holy Spirit or the divine feminine is an integral part.

Jesus Christ is the New Testament name of Jehovah God. He told His followers to go forth and preach in His name and supernatural results would follow. The whole New Testament tells of the marvelous powers that ignorant men developed when they announced that Holy Spirit or Jesus Christ inspired them. Jesus announced repeatedly that all His wisdom and power

came from the Father within Him.

Spiritual-minded people were few and far between before Jesus. His teaching and demonstrations inspired millions with His Spirit, and for nearly twenty centuries His willing followers have given their whole lives to proclamations of His doctrine and power. In the early days they made the same contact with the Spirit that He made and their demonstrations seemed like miracles. Then as the centuries slipped along religious schools were established and the church became an institution. There was then much discussion about the rites and ceremonies of the church. Great cathedrals were erected and riches and temporal power grew, while the original inspiration of the Spirit waned. There have been many reforms and many lapses, but never has the church attained that original Spirit mastery. The reason is that there has been but little logic in analyzing the spiritual principles involved.

Up to the present Christian reform the followers of Jesus have not inquired into the question of God's character. They have blindly accepted the personal-God concept and tried to work out the complex conditions in the world from that standpoint. Now a virtually new God and Christ and Holy Spirit is presented to the puzzled congregations and they are crying, "By what authority?"

We do not ask you to join any religious body or accept any doctrine or faith or otherwise. We tell you in simple language that you have latent mental and spiritual abilities that you can develop by recognizing their existence in your thought and word.

You become aware of your innate ability by centering your attention upon Holy Spirit and speaking words silently or aloud. This may be called the dynamic test

of the Holy Spirit. If your words are of strength and life you will experience more of your innate qualities. This energy may be translated to your mind and body at the very time you speak the words, or at a later date. The responsiveness of your subconsciousness will determine the speed of the Spirit to you.

When we invoke the power of the Spirit the results will be according to our concept of the majesty and might of the Spirit. The more power we can crowd into our mind the greater the results. If we conceive Jesus Christ away off in heaven and Holy Spirit as mere history, their co-operation with us will be weak and fruitless. Dwell upon the promises of Jesus that He would be with us always and that we may ask whatsoever we will and it will be done for us. These promises were not made by a weakling but by one sure of His ability to fulfill them.

We cannot help but experience increase of Spirit power when we acknowledge both Christ and Holy Spirit as present and working with us to attain our spiritual objective.

HEALING THOUGHT

Jesus Christ and Holy Spirit now unite in restoring me to health and harmony.

PROSPERITY THOUGHT

The Spirit of plenty fills my mind and affairs and I see prosperity everywhere.

(Use from December 20 to January 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

ABOUT A month ago I wrote to you for prayers, because my doctor had told me I had diabetes. Since then I have had two examinations and both have proved that the sugar condition has completely cleared. I know you will be happy to hear this, and I want to thank you for your prayers and co-operation.—*Mrs. L. E., Ohio.*

SOME TIME ago I wrote to you asking you to pray for me. I suffered from deafness and a roaring in my ears. I thank you for your prayers. I have been completely healed.—*M. B., District of Columbia.*

SOME WEEKS ago I wrote to you requesting prayers for the healing of the deafness in my right ear, for which doctors had been able to do nothing. In a few days the deafness suddenly and completely disappeared. There has been no recurrence of it. I am very grateful for your help.—*L. W., Missouri.*

I SUFFERED a mental breakdown after the birth of my child and was placed in a very expensive hospital for mental cases. There I grew steadily worse. After nine months my husband brought me home. I began reading UNITY, which restored my faith and confidence. This,

with prayer and the loving care I received, restored me to health. UNITY certainly should be sent to hospitals to help the mentally sick.—*M. N., Maryland.*

YOU MAY TAKE my name off your prayer list. I have been healed. When I wrote to you for help six months or more ago, I had been suffering with sinus trouble for fifteen years. I was anemic, unable to do ordinary housework. I suffered constantly. The healing was slow, but I know it is permanent. Thank you so much for your prayers.—*Mrs. W. M., New York.*

TWO MONTHS ago I wrote to you asking prayers for health and faith. I mentioned that I especially desired help for healing a condition of the rectum. Shortly after I wrote to you I was sitting reading when it seemed as though the end of my spine uncurled. The quick, sharp pain brought me to my feet. Since that time I have had perfect health, with no sign of the former ailment. Since I was subject to the trouble for a long time, I cannot tell you how much I thank God and you for my healing. Now my faith is stronger. I feel confident of God's loving care. I seem to be able to "let go and let God" completely, whereas before I felt as if the weight of my responsibility would crush me.—*G. S. J., Michigan.*

WHEN I WROTE to you for help two weeks ago I could hardly walk. The ligaments in one of my knees had been torn. The knee was swollen badly. With your help however it is entirely healed, as good as ever. I thank you with all my heart for your kindness.—*B. D., Ohio.*

I AM EXTREMELY happy to report that I have been completely healed of asthma. You may discontinue praying for me. Though I went through a long period of dis-

appointments and setbacks, faith in God has resulted in total recovery. Please accept my gratitude for your faithful help.—*W. S., New York.*

Filled with Plenty

YESTERDAY I got down to work and really studied Unity principles. I applied them just as one applies rules to a mathematical problem. I had to have employment. I had less than a dollar; from the material standpoint I had nowhere to get any more money. All day, until four o'clock, I worked with these principles. Then I went to the employment office. They seemed to be almost glad to see me. I was offered a position at larger pay than I had received in three years. I thank you for everything, a very large "everything." Thank you, and may God bless you in your marvelous work.—*Mrs. A. S. F., New York.*

I WROTE YOU and asked your prayers for my son, who had lost his job and could not find another. He was very despondent. I am happy to tell you that he has found work he loves; that he is happy and doing well. I want to thank you with all my heart for the change this experience has wrought in him. He now believes in God and the power of prayer.—*A. B., Michigan.*

I AM INCLOSING a love offering in appreciation and thankfulness for your prayers. A real miracle has met our need of supply.

This being Christmas week, we needed extra money, but we had to pay out a sum at the beginning of the week that put a big hole in our salary. We depend on sales to increase our supply beyond the regular salary received. It did not look as though we were going to

have anything to meet our needs, yet neither my husband nor myself was fearful. We said our prayer of faith and read our *Daily Word* lesson each morning. Yesterday morning my husband sold *five* used cars. We are having a merry Christmas. God is our help in every need.—*Mrs. J. J. S., Indiana.*

He Shall Have Abundance

WITHIN a few days after I began using the prosperity-bank drill my husband was offered a position at a good salary. I asked Silent Unity to continue praying for his success, and this prayer has been fully answered. The position is extremely difficult, but after using the affirmation given us by Silent Unity he was given courage to go on. Things are working out beautifully for him. He is receiving about a hundred dollars a month more salary than he expected when he accepted the position.—*Mrs. L. J. S., Missouri.*

THE PROSPERITY-BANK drill has brought me real comfort and happiness. Last Monday I started work on another position, one that I had been seeking for two years. The salary is more than I ever earned before, and a hundred and ten dollars a month more than I have received for the past year. In addition to this, I have overcome the bitterness that I felt toward a former friend.—*K. A., Ohio.*

WITHOUT MY prosperity-bank drill I feel that something very important in the routine of my day has been neglected. The blessings I receive from the practice are too numerous to mention. I find the time spent in prayer during the drill gives me poise and confidence and expectancy of good. The joy I experience is like a

magnet drawing only the best to me. I am able to detect blessings in apparent failure and to anticipate the appearance of good from seeming disappointment, due to my persistent use of the prosperity-bank drill and your suggestions. May God bless Unity in its efforts to bring peace to so many people.—*R. C., Indiana.*

My Help Cometh from Jehovah

IN THE FALL of 1938 I was lying in bed ill with gall bladder trouble. I had been contemplating an operation. I didn't believe in it, but there seemed nothing else to do. One day my husband came home with a copy of UNITY, which he had bought at a newsstand. After reading it and studying some of your books I knew I need not ever have an operation. Even during the worst of the illness I kept up the affirmations and earnest prayers and reading. Since February, 1939, I have had no pain. It took me some months to get back my weight and ability to eat without any digestive disturbance, but the time my husband brought home that copy of UNITY was the turning point. I do believe the dear Lord sent that copy of UNITY to me, for it was the thing I needed to set my feet on the road to recovery. Thank you so much for all you have done.—*Mrs. F. G. P., New Hampshire.*

Free from Care

I THOUGHT of you and your wonderful work last night. Friends called at our home. There were drinks. Then it occurred to me that it had been many months since I had taken a drink or even thought of taking one. For many years I tried to quit but never could. Now I don't

want to take a drink. I wrote to you, and it just happened. God bless you.—*C. O., Washington.*

Hearken unto Me

I WISH TO report that your prayers for my brother were answered. He got a job just where he wanted to work.

He waited some time for work. I worried awhile about this and could not understand it. Looking back now, I can see that this period of waiting was necessary. For one thing, he had his teeth fixed, and he would not have been able to get this job had they not been in good condition. The Lord worked out this matter perfectly for my brother, and I have learned a good lesson. Hereafter I will not try to help the Lord by telling Him how a thing should be done.—*R. L., California.*

He Is My Refuge

ABOUT THIRTY days ago I wrote you for prayers for my husband, who had been sick for about ten years. Thank God and Unity, he is able to work. He has got in almost three weeks of work, the first in nine years.—*L. C., Michigan.*

I WROTE TO YOU about two months ago for help in prayer. My husband had been out of work for four years, except for a small job now and then. He was drinking heavily and making life almost unbearable for me. Two weeks after I wrote to you two jobs were offered to him. He chose one and has been working steadily since then. He has entirely quit drinking. I am deeply grateful for your help.—*A. C., California.*

My husband and I were separated. I asked you to pray for us. Now we are back together, and he has stopped drinking. Thank the Lord.—*L. B., Georgia.*

Unto Us a Child

I am very happy to tell you that my lovely baby girl is here. I was in the delivery room and the pains began at two o'clock. At twenty minutes after two the baby was born. I remember having only three really big pains. In those few minutes I said The Prayer of Faith. I thank you for the lovely letters you sent me while I was carrying my baby. It all created a beautiful picture for me.—*G. L., Washington.*

Thank you for helping me with your prayers and lessons during my pregnancy. My baby, a lovely little girl, was born three weeks ago. The delivery was natural, practically without pain. The nurses and doctors remarked what a wonderful case it was. Thank you again for your wonderful help. God bless you.—*Mrs. D. R. S., Canada.*

Father, I Thank Thee

About six weeks ago I wrote to you asking help with the problem of finding a home that would be suitable for my sister and myself. We wanted a little place in the country, yet we could not give up our work in the city. Today we are settled in a little brick Cape Cod cottage that our friends call a dream house. I feel that this is due to your prayers for our good and your helping us to understand our good.

When we wrote you there seemed to be no way possible for us to have a home with land about it to

enjoy in freedom and comfort away from the city. But almost without our volition things began to happen. First, riding with friends, we saw the house, passed it, then went back and looked at it. We fell in love with it but saw no way to have it. When we went home I kept saying to my sister, "If it is right for us to have this home, God will open the way." Two days afterward we were able to get the money for the down payment. The agent was able to arrange for the rest of the payments as rent. The amazing part of it is that the monthly payments are less than we have been paying as rent for an apartment.

Tonight we are going home to *our own home.* The garden is being planted; our own cherished furniture is in place. As we look about our little kingdom our hearts are filled with the consciousness that God never fails those who trust Him with all their desires.

We feel deep gratitude for your prayers and loving help.—*L. M. E., Maryland.*

Give unto the Lord

I HAVE BEEN reviewing my years of tithing, and I can't help but see what remarkable progress I have made. When I first began I gave my tithe wholeheartedly, but nevertheless I often wondered whether it was right or not. For the first two years my earnings were only $1,320 per annum. Then I changed my attitude a little and gave a little more without question. My income rose to $1,600. This past year it increased. For the coming year it will be $2,000. Yes, there is something to tithing in the proper way. It is a beautiful art, and I am glad you were able to teach it to me.—*T. H., District of Columbia.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

For a long time I have noticed that beggars and panhandlers pass up other persons on the street and ask me for alms. They single me out of a crowd to ask for a dime or a meal. Often I give to them, but sometimes I refuse. I am willing to assist others with their problems, yet I would like to treat this matter according to the Christ teachings. Will you give me your ideas on the subject?—*From a letter received by Silent Unity.*

There could be many reasons for this situation. You may present to the world an appearance of opulence and abundant supply, coupled with a kindly nature. Probably you are keenly aware of the seeming lack in the world and have a deep urge to see it satisfied; beggars can sense this and will interpret it as indicating that you will give to them. You may, by your wondering about the situation, draw the beggars to you instead of their singling you out. It may be that you are too sympathetic toward appearances of negation. A Truth student should guard against this, for he cannot help the situation so long as he regards an appearance as the reality.

Only the Spirit of love and wisdom within you can tell exactly why those who ask alms solicit you so often. There is one thing though of which we can be very sure: they come for a blessing.

Abundant supply is a part of the birthright of every child of God, and every person is a child of God. The

beggar is a beggar because he has failed to perceive and to accept his divine heritage. Others have accepted him at his own valuation and so have contributed to his consciousness of poverty. Truth students should avoid this. It is their duty to know that infinite, unfailing supply is available to everyone, regardless of the seeming situation at the moment. This is the true alms, not the trifling temporal gift to a beggar but the everlasting gift of understanding to a child of God.

Here is your real opportunity to help those who ask for alms. Speak words of Truth to establish a consciousness of the always available resources of God. You may occasionally be able to speak openly of God as the source of supply; more often your blessing of enlightenment will have to be conveyed silently. However you give your blessing, be sure that it will be effective. "So shall my word be that goeth forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper the thing whereto I sent it."

My aunt tries to use Unity to make people do what she wants them to do. A young man in our family was engaged to marry a very nice girl but she eventually married another man. My aunt said, "I knew he wouldn't marry her, as I settled it a long time ago with Unity." She makes this sort of remark often, and is often wishing no good to this one or that one. I have read a number of the Unity books, but I didn't understand that Unity could be used like that.—*From a letter received by Silent Unity.*

You are right: Unity does not pray for anyone to act in a certain way or do a certain thing. Unity prays that the highest good may come about, understanding that God's will is for each person to enjoy the fullness

of health, happiness, prosperity, and harmony. For one person to try to force another into some desired action through the power of mind is definitely contrary to our teaching.

You wanted to know if your aunt has the power to control the lives of others. Definitely and emphatically she has not. Any apparent success your aunt has had in doing this was not a result of any magical power she possesses but rather of the state of mind of the other persons involved. Any person whose mind is centered on God and who believes in His power and goodness will never be affected by the thought of another.

We behold you as a free soul, unlimited and unbound. God alone is guiding you.

My daughter is estranged from her husband, and lonely. Do you think that sometimes it is God's will for people to go along life's way lonely until they seek and find Him?—*From a letter received by Silent Unity.*

It is never God's will for people to be lonely. Loneliness and difficulties prompt many persons to turn to God, but God does not will these conditions on His children to make them turn to Him. He gave them free will. They may even do as they choose about turning to Him.

Understanding of God's will opens the way for it to operate in human lives. God's love is mighty to transform the lives of those for whom faithful prayers are given. As you join us daily in prayer for your daughter give thanks that God is bringing happiness and understanding into her life. Behold the Christ in her and her husband; it will surely find expression.

My daughter is taking instruction in the Roman Catholic faith and may join that church. This news came as a terrible shock to me, although I have tried to overcome my prejudice against the sects that are different from my own. My daughter says she is studying to find what religion she likes best—for how else can she know? She is so young, only twenty-one. I feel that she is being lost to me.—*From a letter received by Silent Unity.*

All persons who seek the best are looking for the same God and are animated by the same idea. Each has his own conception of religion, so he does not agree perfectly with his neighbor. Still all sincere seekers are continually coming a little closer to ultimate wisdom, to Truth, so finally all must accept the same broad principles.

Differences in religious belief can separate your daughter and you only if you set up in your mind the thought of separation. The disagreements are far less important than the agreements, especially in times like these, when the world is so much in need of harmony.

It is inspiring to see a young woman so interested in the good that she will make a study of religions in order to find out which religion meets her needs best. We suspect that you have an extraordinarily sincere and devoted young Christian in your family. We congratulate you. Without qualms, in love and joy, commit her into the care of the Spirit of truth. She probably is as safe and as fortunate as anybody you know, for she is ardently seeking the good.

Behold, how good and how pleasant it is
For brethren to dwell together in unity!
—PSALMS

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Appearing in Other Unity Magazines This Month

Peace in the Midst of War

Twenty-four years ago a strange peace demonstration in celebration of Christmas took place in France in no man's land between the Allied line and the German line. An account of the implications of this unusual demonstration is given in "A Man's Birthday," by Clinton E. Bernard, in December *Daily Word.* The daily lessons make this issue of *Daily Word* helpful.

Different Business Policy

You have probably heard that "a shoemaker's children go barefoot." John L——, a young florist, had heard this too, and he didn't like the idea. He went about building his flower business from the opposite angle, using flowers to decorate his own home and his shop. He discovered many little practices to bring his shop more business, such as pinning an extra rosebud or flower on potted plants that were sent out.

You will want to read what some of the others were and how they worked to bring him success in the article "Say It with Flowers—and Service." It is by James Edwards, and it appears in December *Good Business.*

A Home in the Wilderness

Picture a Canadian wheat farm miles from the nearest neighbor, with no resources except those found on its own acres. Yet in this lonely place Ima Downing, inspired by her study of Truth, made a home for herself and her family, and found time to help her neighbors. The true story of this woman's experiences is told in December *Progress* under the title "The Path to Plenty."

Loving-Kindness

Do you admire people who remain calm and poised in the midst of Christmas hurry and confusion? Do you wonder what their secret of great strength and power is? In the article "Loving-Kindness" Clara Beranger tells what this secret is and explains how it is developed and cultivated. She explains how to develop the kind of consciousness that brings peace of mind, a healthier body, greater wisdom and power. This article will appear in a December issue of *Weekly Unity.*

An Orphan's Chance

Ronny Allen, a small orphan boy, wished so much for a home and a brother or sister of his own. But he had such funny big front teeth and so many big brown freckles that nobody ever adopted him—until Mr. Hutton took him home just to spend the Christmas holidays. How Ronny made the most of his opportunity makes thrilling reading for boys and girls, and also teaches forcefully the value of dependability. You will want your child to read "Home for Christmas" by Bert Kent in the December issue of *Wee Wisdom.*

Antidote for Hatred and Intolerance

Many Unity friends are combating the thoughts of hatred, violence, and intolerance raging in the world today by sending a gift subscription for a Unity periodical to someone every month. These friends join the Help-One-A-Month Club, through which thousands of people in need of the Unity message have received gift subscriptions.

A friend in England writes: "I cannot express my delight when I received a copy of *Weekly Unity* with a card from 'a friend whose name is withheld.' I feel that I have had a special help and blessing sent to me through the renewed subscription to *Weekly Unity*."

You are invited to join the Help-One-A-Month Club. There are no membership dues. Simply send in your order for the first gift subscription and mention that you wish to join the Club.

"Tune in" Christmas Day

Christmas Day means a busy day. There is the exchange of gifts lovingly bought or made, the greeting of old and new friends, the visiting with loved ones, and perhaps the preparing of tempting meals. But during this busy day, take time to listen to the fifteen-minute radio program "The Unity Viewpoint." A special Christmas message has been prepared that will help you meet these activities with the poise and strength they demand. Its message will inspire you and help you keep uppermost in your mind throughout the day the real purpose of this holiday: the commemoration of Jesus' birthday.

If you do not know just what station to dial or what time this Unity radio program is broadcast, write for a radio schedule today. It will be sent promptly.

A Home Student of California Writes:

"Even in the very busyness of my life I have remembered every day who was with me making all things beautiful, joyful, peaceful. Little things that used to bother me, like the foggy wind blowing on the children at night, their diving in deep water, the burro bucking them off, the increasing traffic on our street, have just been handed to my Father, and I feel so joyously free."

Perhaps one of the greatest blessings that comes to Unity people who want really to study Truth is the Correspondence Course, which can be taken at home. Many students in foreign countries who read and write English are taking this course. Like other Unity services, the course is conducted on the love-offering plan. If you are interested in studying Truth at home send for a free bulletin explaining the course. This will not obligate you to enroll.

A Gift for Service Men

Unity's offer to send *Daily Word* to men in the military service for six months free has been enthusiastically received, and subscriptions have been entered for men in every branch of the service.

A mother writes: "I subscribed to *Unity* for my boy who is in service and he derived much help and comfort from it. I am sending his name to you so that he may receive *Daily Word.* I think this is a loving Christian act for the boys away from home."

If you know any young man who is in military training and you would like to have him receive *Daily Word,* send us his name, address, rank, and the unit to which he is attached or assigned and we will gladly enter the subscription without charge.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Long Beach—Louise Newman, Unity Chapel, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 3954 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LM) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LM) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LT) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, 411 S Florida

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Chris. and Beulah Scott, Gertrude McFarland (LT) Unity, Pinney bldg

Mt Home—Chris. Scott, Unity library

Twin Falls—Mabel Peck, Unity, 415 Third ave N

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity cl, Catholic Community House

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 1010 Ellis

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, Mead bldg

INDIANA

Ft Wayne—Cleo Lee (LM) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LM) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LM) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Roxie Miller (LM) Unity cl, 301 S Henry

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 1067 Berkshire; James Elliott (col) (LM) Unity, 544 E Frederick

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 734 Union Industrial bldg

Grand Rapids—Ida Bailey, Unity, The Gilbert hotel

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, YWCA

Royal Oak—Maud McCulloch (LM) Unity cen, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity cen, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity cl, Merriam Park Library

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT), Hallie Broadhurst (LT), S S Unity cen, Jewell bldg

Lee's Summit—Nora Lee Stevenson (LM) Unity Farm cen, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Ralph O'Day (LM) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity soc, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT), S S Unity soc, 3616 Bates; Florence K. Brummer (LM) Unity assb, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT), Unity, Dunn blk

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, Missoula hotel

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—Wm. Quinn (LM) Unity, 423 Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson (LM) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Albany—Walfred Taurainen (LT) Unity, YWCA

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Lillian Matthews (LM) Unity, 414 Delaware

Elmira—Elise Rosenburg (LM) Unity, 312 Lake

Flushing—Renee Klaus (LM) Unity cen, 135-42 40 rd

Jamestown—Ella Richards, Unity, 1048 N Main

New York—Georgiana Tree West, Marion Rodgers (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Crichton Boatwright (LM) Unity, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nana Sutton (col) (LT) Unity, 137 W 110

Rochester—Raymond Barker, Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LM) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—J. Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. Anthony, Unity, Hotel Cleveland

Columbus—John Coulson, Mercedes Fossler (LT), Ethel Lieberman (LT) Unity, 35 E Gay

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Marion—Fannye Treaster (LM) Unity cl, City Library

Springfield—Fannye Treaster (LM) Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LM) Unity, Richardson bldg

Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LM) Unity cl, YMCA

Zanesville—Fannye Treaster (LM) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Chris. Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton (LM) Unity, Elk hotel

Medford—Marion Clifton (LM) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—Martha Anthony, Unity, 233 Oliver ave

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk

Dallas—Hobart and Ruth Gillespie (LM) Unity, 1708 Commerce

El Paso—F. E. Andrews, Edna Andrews (LT) Unity, 305 E Franklin, Gardner hotel

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith, (LT) Unity cl (col), 504 Louisiana

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher and Beulah Scott, Unity, Ellensburg hotel

Kennewick—Christopher and Beulah Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, Benjamin Franklin hotel

Wenatchee—Christopher and Beulah Scott, Unity, Cascadian hotel

Yakima—Christopher and Beulah Scott, Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Milwaukee—Elmer Gifford (LM) Unity cen, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, 304 Empire blk

Toronto—Herbert J. Hunt, Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Belgica blk

ENGLAND

London—Parker Drake (LM) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

"First the Seed"

Many of us try to sow a seed of Truth wherever and whenever the opportunity presents itself, but perhaps few of us keep a record of our sowing and the harvest.

Mrs. Tremont, a student with vision, kept a file of her efforts to help others, and one of the stories of how she did help is told in January *Unity*. "Seed, Sowing, and Harvest" is a true story, inspiring and encouraging. Be sure to call it to the attention of your friends.

"When I send your publications to friends of mine I feel I am doing them a real favor."

How to Use the Silence

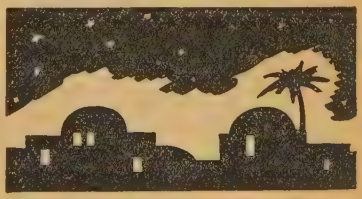
Many Truth students feel that entering the silence is a mysterious proceeding and that they are unable to make use of the practice for this reason. To help in overcoming this difficulty Silent Unity has prepared a pamphlet, *A Drill in the Silence,* which is now available to all students who are interested. It gives you the definite steps to take and the affirmations to use in practicing the silence.

Outstretched Hands

"It is the answer for many who have outstretched hands trying to touch something that will show them how to reach God."

A Truth friend in South Carolina wrote this about the book *Working with God,* by Gardner Hunting. If you are finding it difficult to reach God, to realize His loving presence and guidance, you too will find help in this book. It is simply written and filled with workable suggestions for using Truth in every situation.

Some of the chapters are "The Comeback," "Any Job You Want," "Self-Expression," and "Successful Trusting."



Popularity Grows with Each Year

From the number of requests for greeting booklets received so far this year, it is clear that more Truth students than ever before are using this means of conveying their Christmas greetings.

Whenever we see a greeting booklet we always think of what Lowell Fillmore said when Unity Christmas cards were discontinued: "Cards are fine, but I think we here at Unity should give our students something to send their friends that will serve as a greeting and at the same time prove a yearlong inspiration. Let's publish some little booklets and let our friends have them at card prices."

This year the new Christmas booklet is *Are You Getting All You Want from Life?* by Helen G. Sherry. Through its inspiring message and attractive make-up, it truly measures up to the standard set forth by Lowell Fillmore.

Remember to order your greeting booklets right away, so that you will have time to address and mail them.

"I sent quite a number of greeting booklets last Christmas, and all of them were joyfully received."

"Finest Help for Beginners"

"The Doctor Houston stories are the finest help for beginners in Truth that I know of" writes a friend in Arizona. **"Some people are gifted with ability to grasp stated facts and apply them, but others need examples and stories to help them along. These stories have been a wonderful help to me."**

The best of the Doctor Houston stories that appeared in *Weekly Unity* have been collected into book form and published under the title *Whatsoever Ye Shall Ask.* There are stories of healing and of financial and personal adjustment. This new book by Zelia M. Walters makes a fine Christmas gift to give to your friends.

For Friends Overseas

All foreign subscribers will receive a special Christmas letter from Unity School this year. Inclosed in it will be the booklet *The Protecting Presence.* This is an interpretation of the 91st Psalm that we are sure will bring them a blessing.

For Yourself

What do you want for yourself this Christmas? A new outlook on life? Better health? Happier surroundings? More prosperity? You may have the thing you want and need if you will make up your mind to give it to yourself through study and meditation. All things are already yours. Study and meditation and prayer just make them manifest for you.

If you are in the habit of letting your Unity magazines stack up unread, resolve now to read the articles and features that appeal to you at the time they arrive, and then pass your copies along to someone else who needs the message. If you are not receiving *Daily Word,* try combining this little lesson magazine with *Unity* and thus keep in a consecrated spiritual consciousness each day. Or try to read each day from a favorite Truth book, if it is only a paragraph or two. Meditate often upon the goodness of God and count your blessings over and over. Your own Christmas gifts of love, peace, health, happiness, and joy will keep arriving all year. Your life will be enriched, and you will be a blessing to others.

"I shall never cease to be grateful to those who brought the Unity publications to my attention. I hope I shall ever prove my gratitude by sharing with others this beautiful yet simple and practical Unity way of life."

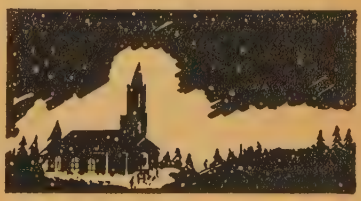
Christmas at Unity School

Christmas at Unity School is a time when the baskets of mail are heaped up and running over, when workers are required to be at their desks hours and hours longer than at any other time of the year. Yet it is one of the happiest, gayest times of the year for Unity workers. They decorate their offices with wreaths and bells, sing Christmas carols in their daily meetings, give one another loving presents, and wear radiant smiles.

Though they work strenuously to fill all the Christmas orders on time, the workers give themselves cheerfully and joyfully to their tasks, knowing that through their efforts they are helping thousands of men and women to a happier Christmas and a larger vision of life.

A Worth-While Gift

"*Progress* magazine was a gift from a relative given to me at Christmas time last year," writes a woman in Wisconsin, "and I must tell you how I have enjoyed it. It has helped me over the rough places in so many ways this last year."



Give New Ideas

This year people are looking for unusual gifts, gifts that will help others, that will give them more faith and courage, that will bring greater peace, happiness, and prosperity into homes.

A Unity book, carefully selected for each friend or loved one, gives new ideas and suggestions about how to bring about desired changes in one's life and affairs.

For a person trying to overcome some problem or negation we suggest *Mightier than Circumstance* or *Working with God.* For the person who likes to read stories of how others have applied Truth, we suggest *Lovingly in the Hands of the Father* or *Whatsoever Ye Shall Ask.* To those seeking physical healing give *You Can Be Healed* or *Jesus Christ Heals.* For the more advanced student we suggest *Teach Us to Pray* or *Talks on Truth.* Other books that make nice gifts are *Master Class Lessons, Letters of Myrtle Fillmore,* and *New Ways to Solve Old Problems.*

"In these times no nicer gift than a Unity publication can be given, and I find a great pleasure in giving it."

From a Child's Viewpoint

"I got *Wee Wisdom* last year for Christmas, and I have enjoyed it more than any other of my presents. There is always something new every month to do."

"A family friend gives *Wee Wisdom* to me for a Christmas present each year, and I like it better than any other present because I can enjoy it every month."

"It is the best Christmas present anyone could get."

"My sister received *Wee Wisdom* for a Christmas gift, and I read it about as much as she does. I think that it is swell and she couldn't have received a better gift."

These are just a few of the many comments received from children who have found *Wee Wisdom* under their Christmas tree—comments that prove *Wee Wisdom's* value as a gift.

"God bless Unity! Your magazines do me so much good. I keep one on the kitchen table, or the sewing machine, and read and reread them. I have received many blessings."

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again	flexible $2; cloth	$1.00
	*God a Present Help	flexible $2; cloth	1.00
	God Is the Answer	flexible $2; cloth	1.00
	How I Used Truth	flexible $2; cloth	1.00
	How I Used Truth	*French, German*	.75
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*Italian*, $.75; *Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	flexible $2; cloth	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Master Class Lessons	flexible $2; cloth	1.00
	New Ways to Solve Old Problems	flexible $2; cloth	1.00
	Six-Day Healing Practice, A (Formerly Directions for Beginners) *Spanish*, $.10; *English*		.25
	Unity's Statement of Faith		.10
	Unity Viewpoint, The		.10
	*Whatsoever Ye Shall Ask	flexible $2; cloth	1.00
	Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; cloth	1.00
	Divine Remedies		.50
	Jesus Christ Heals	flexible $2; cloth	1.00
	Truth Ideas of an M. D.	flexible $2; cloth	1.00
	You Can Be Healed	flexible $2; cloth	1.00
For the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	You and Your Child	flexible $2; cloth	1.00
Inspirational	As You Tithe So You Prosper		.50
	Finding the Christ	*German, Swedish, English*	.25
	Have We Lived Before?	flexible $2; cloth	1.00
	Inner Vision		.50
	Mightier than Circumstance	flexible $2; cloth	1.00
	Prosperity	flexible $2; cloth	1.00
	Sunlit Way, The	flexible $2; *English* or *German*, cloth	1.00
	Unity's Fifty Golden Years	de luxe $3; paper	1.00
Devotional	All Things Made New	flexible $2; cloth	1.00
	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Metaphysical Bible Dictionary		10.00
	Mysteries of Genesis	flexible $2; cloth	1.00
	The Silence		.50
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	flexible $2; cloth	1.00
	Selected Studies		.50
	Talks on Truth	flexible $2; cloth	1.00
	*Teach Us to Pray	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
	Usable Truth	flexible $2; cloth	1.00
	What Are You?	*German* or *English*, cloth	1.00

Greeting Booklets

*Are You Getting All You Want from Life?	.10	One Perfect Gift	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Great Helper, The *French, Dutch, English*	.10	Protecting Presence, The	.10
*He Passed This Way	.10	Song of Life, The	.10
Holy Bread	.10	Turning Point, The	.10
Joy Cometh	.10	Twenty-Four Golden Hours	.10
*Life Is Consciousness	.10	Way of Faith, The	.10
		What Child Is This?	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

Juvenile

How Jimmy Came Through		.50
*Jet's Adventures		1.00
Story Friends		.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

THE MAGIC OF GIVING

IT is natural to want to give. There is something within each human heart that must reach out in love and tenderness to help someone else or this heart becomes bitter and hard and unhappy. Sometimes even one little act of giving, perhaps just a smile, a kind word, a good thought, or a small material gift opens the channel for good to start on its way to the giver and for a complete transformation to be made in the life of the receiver.

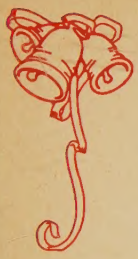
In giving, as in everything else, it is not so much what we give that counts, as the spirit in which we give. It is the giving of ourselves with our gift that makes it precious and gives it a blessing.

Perhaps that is why it is so satisfying to give a Unity book or booklet. There is something about it that says, "This gift comes from the heart of the giver. It is sent to you in the hope that you will be blessed and helped in the same measure that it has helped and blessed me."

One of the good things about giving Unity literature is that there is a Truth book or booklet to meet the need of each of your friends whether he is a Truth student or not. Greeting booklets make perfect remembrances for friends you want to remember with a distinctive remembrance. Then there are small stiff-bound books such as *The Contemplation of Christ* and *The Silence* for other friends who are more religiously inclined.

Standard Unity books range from the simplest—*Beginning Again, God Is the Answer, The Sunlit Way,* and others—to deeply metaphysical books by Charles Fillmore. On the other side of this page you will find a listing of Unity books and booklets, classified so as to help you make your selection of gifts for your friends.

As Truth students all over the world celebrate the birth of the child Jesus in this way, the light of peace will dawn in darkened hearts and over darkened lands and good will toward men of all nations will be established.



Ring, ye bells in lofty steeples!
Let your glad song never cease!
Come, ye nations! Come, ye peoples!
Worship Him, the Prince of Peace!

REJOICING and worshiping in Christ's name is the true spirit of Christmas, the spirit that fills your heart with gladness and love and prompts you to express this love through gifts.

What finer gifts could you select for your loved ones and friends than Unity periodicals? For the messages found in these magazines will bring the peace and cheer of Christmas to your friends throughout the year.

WEEKLY UNITY—a friendly eight-page paper that comes once a week. Each issue has short articles that explain Truth ideas simply and clearly, accounts of answered prayer, and many other practical features. For beginning students.

UNITY—a magazine for advanced students. Articles based on Truth principles give help to those seeking to bring health, prosperity, and success into their life. Other features that make up this 100-page magazine are: Silent Unity's answers to puzzled Truth students, and testimonials of those who have proven God's love.

DAILY WORD—a pocket-sized magazine that devotes a page lesson to each day of the month. Each lesson, beginning with a short affirmative prayer, is based on a Bible verse. It helps new and advanced students to form the habit of daily meditation.

GOOD BUSINESS—for business people. Presents articles on how Truth is being used in different lines of business, discusses topics of vital importance to business people, and comments on matters of current interest.

PROGRESS—a magazine beautiful in appearance and inspirational in content, often called the "Truth-in-action" magazine because it tells how Truth is actually used. Each colorful issue contains stories, poems, and articles. For all young adults.

Send your gift order now. The subscriptions will be entered promptly and the first copies mailed just in time for Christmas. An attractive card will announce each gift. Each Unity periodical is $1 a year.

Unity School of Christianity, 917 Tracy Avenue, Kansas City, Missouri

Our Gift

When Wise Men from the East, afar,
Followed the light of a guiding star,
It led them to a stable lowly
In Judah's land, forever holy.
There they did bring rich gifts of earth
Unto the Child of holy birth;
And gladly offered their store of gold
For the boon of Spirit—for wealth untold.
So may we too heed Spirit's call,
And on that altar lay our all!
Sacrificing the life of self
For a far greater spiritual wealth.
Such would be a worthy gift to bring
As a love offering to our King!

—*Elizabeth Hackley*